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**REMARKS**  
**ON THE**  
**REFUTATION OF CALVINISM.**

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“ Be ready always to give an answer to every man, that asketh you a reason of the hope that is in you, with meekness, and fear.” 1 Pet. iii. 15.

‘ Take special care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that, in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism; you can distinguish with certainty, between that part, which is nothing better than Calvinism, and that which belongs to our common christianity, and the faith of the Reformed Churches.’ Bp. Horsley.

‘ Accusatio crimen desiderat, rem ut definiat, hominem ut notet, argumento probet, teste confirmet.’ Cicero.

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IN TWO VOLUMES.

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it seems, they are become so numerous and successful, that, unless more decided measures be adopted, there is danger lest "all the world should go after them." And "in this I do rejoice, yea, and will rejoice."

It may be questioned, how far it would be advisable, in present circumstances, for any of our party, to *commence* a controversy: yet there can hardly be a doubt, but that it is incumbent on us to say something, to the publick arraignment of our principles, which 'The Refutation' contains.

Had that publication assailed those tenets exclusively, which are commonly called Calvinistick; these Remarks would, probably, not have been obtruded on the publick notice: but, as many doctrines which belong to our common christianity are deeply involved in the argument, the contest is no longer about unessential matters, but *pro aris et focis*. It is allowed, that the several doctrines, brought under consideration in the Refutation, have in reality a very intimate connexion or concatenation. Original sin, implying the total want, in fallen man, of what is good before God, makes way for the doctrine of special preventing grace, or regeneration by the Holy Spirit, in order to the true repentance, faith, and renewed acceptable obedience, of any of our fallen race. The remainder of this infection in the regenerate, rendering all which they do, imperfect

## PREFACE.

or defiled; shews that justification must be of grace, in Christ, and by faith alone, not of works, from first to last: and that good works can, in this respect, do no more than evidence faith to be living and justifying: for, the alloy of evil connected with them needing forgiveness, they can do nothing either towards justification, or continuing us in a justified state. Regeneration also, being a new creation by the omnipotent power of the Holy Spirit, "dividing" to every one severally as he will," must be purposed and intended: and, considering the prescience and unchangeableness of God, "the eternal purpose which he has purposed in himself," can hardly be excluded; or the conclusion, that those, whom he thus regenerates, he will "keep by his power, "through faith unto salvation." Of this concatenation his Lordship is aware; and it would not have answered his design, to refute these latter doctrines, and leave the others unassailed. Numbers however do not allow or perceive this; and hold the grand outlines of the doctrine, here called Calvinistick, very decidedly and practically; either silently excluding personal election and final perseverance from their creed, or directly disavowing them.

But, besides the attempt to refute several doctrines, which are not generally considered as Calvinistick; but rather as "the faith once delivered to the

body, on which he proceeded, must be derived either from our publications, or from report; (as he has not much opportunity of hearing our sermons;) and the author is, as far as he knows, the senior writer of this company, in his Lordship's diocese. He therefore felt himself peculiarly called upon "to give a reason of the hope that is in him;" and either to retract, or defend, the doctrines maintained in his numerous publications. He trusts, however, he has not forgotten, that his remarks are made on his superior and his diocesan; that he has in numerous places spoken as an *apologist*, where in other circumstances he would have taken a higher ground; and that he has uniformly paid as much respectful deference to the author of 'The Refutation,' as he could consistently with faithfulness to divine truth, "even to the word of the truth of the gospel."

It is with unaffected humility, that the author confesses, he has not executed his undertaking, in a manner worthy of so good a cause. It was necessary, that the answer should not be very long delayed: his other engagements are numerous: he has indeed laboured indefatigably; yet as many years almost, as months could be allowed him, would have been necessary to an adequate publication on such multifarious, such difficult, and such infinitely important subjects; even if he had possessed adequate learning and talents. Indeed could he have re-

served the whole copy, till the work had been finished, before he gave it to the printer, many inaccuracies, and still more repetitions, might have been prevented; which the memory of an old man could not otherwise exclude. His distance from the printer also has occasioned many little inaccuracies, and some of more importance, which will be noticed in the Errata; and to which he trusts that the goodness of the reader will specially attend. His distance also from publick libraries, and the scantiness of his own stock of books, have been a considerable impediment to him.—He has, however, no doubt of the gracious acceptance, which his feeble attempt will meet with, from his Lord and Master: and he trusts, that the same gracious Lord will incline the hearts of his brethren, whose cause he has attempted to advocate, to give it a favourable reception, notwithstanding its imperfections; and to unite in prayer with him, that it may be crowned with great and lasting usefulness.

Before he concludes, he would state a few particulars, by keeping which in mind, the reader will be better enabled to understand the argument of some chapters.

In the first chapter his chief object is to prove, that original sin is a *total*, not a *partial*, defect, derived from fallen Adam, of all that is *spiritually* good, or good in the sight of God; though not of



all which is naturally good in respect of men: that man is indeed a free agent, in the fullest sense, being under no necessity, or external restraint, or compulsion, whatever: but that the evil dispositions and inclinations of the heart, induce a slavery into the will, rendering it incapable of choosing, what the heart cannot love, even what is good in the sight of God, till liberated from this bondage by the special grace of God in Christ. In outward things man chooses most freely; in evil things he chooses most freely; and in things spiritually good nothing hinders him from doing the same, but a total want of love to them. The special preventing grace of the Holy Spirit, or regeneration, must therefore first produce this love, these desires, this willingness; before there can be any thing to co-operate with his further gracious influences; according to the doctrine of our ninth and tenth articles.—‘O God, our Refuge and Strength, who art the Author of all godliness.’—‘Almighty and everlasting God, who makest us both to will and do those things which are good.’<sup>1</sup>

In the second chapter it is his object to prove, that baptism is only the sacramental sign and seal of regeneration; (as circumcision was under the Old Testament;) and not regeneration itself, nor inseparably connected with it: that adults, sincerely  
 10 ton is Col. 23 after Trinity. Confirmation Service.

professing repentance and faith, are already regenerate; and in baptism receive the sign and seal of "the righteousness of faith, which they had yet "being unbaptized:" that the event, as to each baptized infant, must determine; whether it was or was not regenerated in baptism: that baptism is not universally and indispensably necessary to salvation; but that regeneration is: and that ungodly and wicked persons, who have been baptized, need regeneration: even as all wicked Israelites needed the circumcision of the heart, and the Jews in our Lord's days needed regeneration.

In the third chapter, it is the author's object to shew, that justification before God is wholly of unmerited mercy, in Christ and his righteousness and atonement, and by faith in him alone: that repentance, though always accompanying salvation, has no share in our justification: that good works follow after justification; and are the only scriptural evidence of a living and justifying faith, and are for various purposes indispensably necessary, and highly useful; but in no degree conducive to our justification, or to our continuance in a justified state.

The argument in the fourth chapter assumes such various forms, that a brief and clear abstract of it cannot easily be stated. In general, the author attempts to shew, that the doctrines on these subjects, commonly called Calvinistick, are both scrip-

tural, and contained in our articles : but this does not go to prove, that every tenet of Calvin is scriptural.

In the fifth chapter on the quotations from the ancient fathers, the author's principal object is to shew, that in very many of the passages adduced, the opposition is not so much to the tenets of Calvinism, as to the grand doctrines of our common Christianity ; and, except Augustine, almost all, either directly or indirectly, introduce Pelagianism. These, therefore, by attempting to prove too much, prove nothing at all.

In the sixth chapter, the author endeavours to shew, that the odious tenets of the ancient heretics, which our sentiments are stated to resemble, are so far distant from resemblance with our's, that *contrariety* may be far more justly predicated concerning them.

On the seventh book, containing quotations from Calvin, it has been his grand object to prove, what positions of this eminent man were scriptural and tenable ; and what speculations must be considered as unscriptural, or at least as intruding improperly into things not revealed : and also, that our being called Calvinists, not by our own free consent, does not bring us under any obligation, to embrace all Calvin's sentiments, or make us liable to have them imputed to us for our condemnation ; unless

we copy his offences.—Much less are we answerable for the Lambeth articles, or those of the Synod of Dort.

In the last chapter, the author takes the liberty of beginning the history of Calvinism, long before either Calvin's or Augustine's days, even from the times of Moses and the prophets; and also of pointing out some inaccuracies in his Lordship's statement of these subjects.

At the conclusion he has added an Appendix of translations, from several of the confessions of the reformed and Lutheran churches, to which he especially requests the careful attention of the reader, both for the importance of them in the argument, and for the excellent instruction which they contain; for, in this respect, he considers them as the best part of the publication.

ASTON SANDFORD,  
Nov. 16, 1811.

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# REMARKS

## ON

### THE REFUTATION, &c.

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#### ON THE PREFACE.

**I**T being the plan of this Publication, to follow 'The Refutation of Calvinism,' from page to page, without any other method, it is needless to detain the reader, with any formal introduction.

The preface contains little, which requires to be adduced, in this place; being chiefly a *prospectus* of the publication; and some anticipated remarks on the evidence, which the author is about to bring forward, and which he considers as fully conclusive on the subject.—One passage, however, may be noticed.

Page vi. vii. '*If Calvinists, &c.*'<sup>1</sup> The word *pretend* seems to be here used, instead of *maintain*, or, *contend*.—It will appear, in the course of the

<sup>1</sup> 'If Calvinists pretend that absolute decrees, the unconditional election and reprobation of individuals, particular redemption, irresistible grace, and the entire destruction of free-will in man in consequence of the fall, were the doctrines of the primitive church of Christ,' &c.

work, which of these tenets modern Calvinists in general, and the evangelical clergy in particular, do maintain, and which they do not; and in what sense they understand them.

His Lordship, though he says, ‘The design of the following work, is to refute the peculiar doctrines of the system of theology, which was maintained by Calvin,’ undoubtedly intends to refute modern Calvinists: and therefore, their tenets should, in the first place, have been stated, with precision and accuracy.

In addition to the multifarious quotations, which have been made, from authors of discordant sentiments; or, perhaps, in preference to some of them; a collection of passages should, in *fairness*, have been brought, from the works of that company, whose opinions were to be refuted. The want of this must be sensibly felt by all serious and impartial enquirers after truth; by all readers who, in the true spirit of an English jury, desire to have the witnesses examined, and the counsel heard, on both sides, even before they hear the judge sum up the evidence, and deliver his charge; much more, before they bring in the important verdict, on which the property, the liberty, the reputation, the country, or even the life, of a fellow-citizen depends.

But, waving this for the present: if, by ‘the primitive church of Christ,’ the church, during the lives of the apostles, and the other writers of the New Testament, be meant, we admit its authority, in the most unqualified sense; and would maintain no opinions, which we cannot prove from their

writings. If, however, the primitive church include the writers after the close of the sacred canon, to the middle, or conclusion, of the fourth century, or during any part of that period, we avowedly disclaim its authority: we appeal from fallible fathers and councils to the infallible apostles; and we neither *pretend*, nor maintain, that the former held the same doctrines which we do; nor do we allow the contrary. "To the law and to the testimony." "Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed, as an article of faith, or be thought requisite or necessary to salvation."<sup>1</sup>

This subject, however, and others coincident with it, will require a more particular consideration, in the remarks on the fifth and sixth chapters of the Refutation.

<sup>1</sup> Art. vi.



## REMARKS ON CHAP. I.

*Of Original Sin, Free-Will, and the Operation of the Holy Spirit.*

Page i. *It is evident, &c.*<sup>1</sup> The consequences of Adam's transgression, on himself, and on all his posterity, especially on their moral character, or the state of their understanding, will, and affections, must not be decided on, from the bare narrative of the fall, and the coincident events; but from the scriptures at large; and from the state of the human race, in every age and nation, to this present time.

Numerous testimonies are found, in every part of the sacred oracles, concerning the *heart* of man, as descended from fallen Adam; and of the human *character* as derived from that source: and we may know how to apply these testimonies, by recollecting, and duly considering, the words of the wise man, or rather of Wisdom itself.—“Keep thy heart with all diligence, for out of it are the issues of life.”<sup>2</sup> The history of mankind is a comment on these divine testimonies, or an exemplification of them. The

<sup>1</sup> ‘It is evident from the account left us by Moses, that a considerable change took place in the minds of our first parents immediately after they had transgressed the prohibitory command of God, not to eat of the tree of the knowledge of good and evil; but the consciousness with which the sacred historian has described the primitive condition of man, and his fall from the state in which he was created, has led to a variety of opinions respecting the effects of Adam’s disobedience upon himself and his posterity.’

<sup>2</sup> Prov. iv. 23.

language also, in which the sacred writers speak of our recovery in Jesus Christ, are directly to the purpose, as fully declaring the depth of that ruin, from which we are thus restored.

For instance: when we read as follows, in the history of the creation, "God said, Let us make man in our image, after our likeness:"—"So God created man in his own image; in the image of God created he him."—"And God saw every thing that he had made, and behold it was very good."<sup>1</sup> And when after the fall we read these divine testimonies; "God saw the wickedness of man, that it was great in the earth; and that every imagination of the thoughts of his heart were only evil continually: and it repented the Lord that he had made man, and it grieved him in his heart."—And after the deluge: "The imagination of man's heart is evil from his youth:"<sup>2</sup> we must conclude, from this most striking contrast, that some vast and awful change had taken place in him, as to his moral character.

This most reasonable conclusion is illustrated by the history of Cain; and by the character given to the antediluvian world. "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth; for all flesh had corrupted his way upon the earth."<sup>3</sup>

In fact, the conduct of mankind, in all ages and nations; except where "the oracles of God," and

<sup>1</sup> Gen. i. 26, 27, 31.    <sup>2</sup> Gen. vi. 5, 6. viii. 21.

<sup>3</sup> Gen. vi. 5—12.

In acquiring virtue, or external moral good conduct, or even an external form of piety, from motives of a secular nature, such as regard to health, reputation, secular interest, peace, or respectability in society; men, unaided by divine grace, nay, wholly disclaiming such assistance, often make both voluntary and successful efforts. Whether their *religious* character be thus improved, or not, may indeed be questioned; as not only heathen philosophers, but modern deists and infidels have made these voluntary and successful efforts, and have been proportionably buoyed up with pride and self-complacency, and contempt of others.

Indeed no man, who has just views, concerning the best method of enjoying this present world, would lead an immoral life, even if he were an atheist in speculation: for immorality uniformly decreases enjoyment, and increases vexation and suffering, by an unchangeable arrangement of divine Providence.

Hypocrites, Pharisees, and other characters, against whom the scripture bears the most decided testimony, have in every age made these 'voluntary efforts,' from selfish and worldly motives, and have in some degree succeeded in them. But, "Did ye these things unto me, saith the LORD?" "All their works they do for to be seen of men: Verily I say unto you, they have their reward."

Calvinists, in general, deem no man incapable of making *voluntary* and successful efforts; except in those things, which must be done, (if done at all,) from holy motives, from the fear and love of God,

with a hope, grounded on the holy scripture, of his gracious acceptance, and with a desire to glorify his name.

P. ii. l. 18. ‘*That faith, &c.*’<sup>1</sup> I am confident, that the word *irresistible* occurs more times, in ‘*The Refutation*,’ than in all the works of living authors, who are called Calvinists.—In my own various publications, which may be thought, at least, sufficiently voluminous, I do not think it occurs once, in the meaning and application here intended. Indeed it has been, for some time, almost universally disallowed by our writers. The subject, of man’s ‘endeavour and concurrence,’ will be hereafter fully considered: when it will appear, that the sentiments of modern Calvinists are misunderstood.—In the mean while, let the words of our article express them: ‘We have no power to do good works, ‘pleasant and acceptable to God, without the grace ‘of God by Christ preventing us, that we may have ‘a good will, and working with us, when we have ‘that good will.’<sup>2</sup>—As to other works, not ‘pleasant ‘and acceptable to God,’ we believe, that carnal men are capable of them, without the ‘grace of God ‘by Christ.’<sup>3</sup>

Man is a free agent, and therefore responsible for his conduct; but fallen man, as left to himself, is so absolutely the slave of sin, that his will is never

<sup>1</sup> ‘That faith, and all the Christian graces, are communicated by ‘the sole and irresistible operation of the Spirit of God, without ‘any endeavour or concurrence on the part of man. The former ‘is the position of the Socinians, the latter of the Calvinists.’

<sup>2</sup> Art. x.      <sup>3</sup> P. 68, 69. Ref.

free from the bondage of avarice, ambition, sensual and worldly desires, or malignant passions: above all, it is totally averse to true godliness. In this sense it is not free: and this is the only sense, in which well informed Calvinists have ever denied the freedom of the will; as it will appear most conclusively, from the writings of the reformers, and from Calvin himself, in the course of this work.

Whatever a man can properly be said to do, he does *voluntarily*; but it is our opinion, that fallen man is never truly willing "to work out his own salvation;" or, (to use his Lordship's words,) 'steadily and constantly to obey good motions within us, whatever they may cost:' except as "God worketh in him to will." Then indeed "to will" is present with him; but how to perform that "which is good he finds not."<sup>1</sup> Yet, earnestly seeking deliverance and assistance from God, by constant prayer, and by diligently using every appointed means of grace, God worketh in him also "to do, of his good pleasure."<sup>2</sup>

P. iii. l. 3. '*But though, &c.*'<sup>3</sup> Does any body

<sup>1</sup> Rom. vii. 18.

<sup>2</sup> Phil. ii. 13. The same verb (*συνίστα*) is used in both parts of the verse. "It is God, who worketh in you, both to will and to work effectually." (Eph. i. 11. Jam. v. 16. *Gr.*)

<sup>3</sup> 'But though a propensity to evil and wickedness, universal in extent and powerful in its effects, was thus transmitted to mankind, yet all idea of distinction between right and wrong was not utterly obliterated from the human mind, or every good affection eradicated from the human heart. The general approbation of virtue and detestation of vice, which have universally prevailed, prove, that the moral sense was not annihilated.'

of men, or any individual, maintain, that 'all idea of distinction between right and wrong was utterly obliterated from the human mind,' by the fall of Adam? Nothing could possibly produce this effect, except such a change, as absolutely deprived man of his rational faculties, and reduced him totally to the rank of a brute; and then he would of course cease to be an accountable agent. Fallen angels know what is right, though they hate it; and what is wrong, though they love it.

Whether, 'every good affection be eradicated from the human heart,' must, according to our views, be decided, according to the meaning given to the words, 'good affections.' If natural affection towards relatives, and humane compassionate feelings towards our fellow creatures, without any regard to the will and glory of God, be 'good affections:' then fallen man is capable of them, by the allowance of Calvinists, as well as others. But if love to God, and love to man, for the Lord's sake, and according to his will, be exclusively meant by 'good affections;' then, in the judgment of Calvinists, fallen man is morally incapable of them, except by the grace of God, 'from whom all holy desires, all good counsels, and all just works do proceed.'<sup>1</sup>

'The approbation of virtue, and the detestation of vice,' (that is, of some virtues and vices,) as an inefficacious sentiment, may have been *general*; but it would be easy to shew, that it has been far from universal. *The moral sense*, in the language of

modern writers, seems equivalent to *conscience*, according to the holy scriptures. Now conscience, though greatly disqualified for its important office, in fallen man, is far, very far indeed, from being 'annihilated.' No, it will never be annihilated; it will to eternity exist, and be active as "the worm that never dieth," in all those, who perish in their sins.

P. iii. l. 13. '*Man did not, &c.*' The Calvinists do indeed maintain, that fallen man is 'an unmixed incorrigible mass of pollution and depravity, incapable of effectual amendment,' except by the grace of the gospel: and this enhances the value of the gospel, immensely, in their judgment. But where do the scriptures speak of fallen man, as recovered, or recoverable, to the love of God with all his heart, and of his neighbour as himself, according to the two great commandments of the law; except by the grace of the gospel?

P. v. l. 8. '*The progress, &c.*' No doubt

'Man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers, any part of the duty of a dependent rational being.'

'The progress of sin after the fall was very rapid and excessive; but we are informed that, amidst the general depravity, "Enoch walked with God;" and that "Noah was a just man, and perfect in his generations, and walked with God." The former was translated that he should not see death;" and the latter was preserved with his family, when a flood of waters destroyed all other flesh upon the earth. Between the flood and the promulgation of the law lived Abraham, who was called by God himself "the friend of God;" Isaac, to whose prayer it pleased God to

there have been in every age some pious persons; "a remnant according to the election of grace."<sup>1</sup> Of Abel, Enoch, Abraham, and Isaac, the apostle expressly states, that it was "by faith," that they were thus distinguished. In the case of Abraham, this is enlarged on, in many places:<sup>2</sup> and he is spoken of as the father of the faithful, and the exemplar of all other believers, both as to the nature and efficacy of his faith, the way in which he was justified, and the blessings, which were secured to him by covenant.<sup>3</sup> Of him especially the apostle says, "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only, which is of the law, but to that which is of the faith of Abraham, who is the father of us all."<sup>4</sup> Job indeed is not spoken of, exactly in the same manner, in the New Testament: yet the decided and strong testimony, of him and his friends, to the depravity of human nature; his profession of faith in the Redeemer, who was to stand on the earth; and the strong language of his penitent confessions;<sup>5</sup> clearly shew, in what way he was righteous before God.

When the "Seed of the woman" had been promised; the anticipated effects of his future obedience and redemption, as the Surety of the new covenant, began to be experienced; and all believers, in

<sup>1</sup> listen; and Job, who "was perfect and upright, and one that feared God and eschewed evil."

<sup>2</sup> Rom. xi. 5.    <sup>3</sup> Rom. iv. Gal. iii. 6—18. Jam. ii. 20—24.

<sup>4</sup> Gal. iii. 15—18. Heb. vi. 13—19.    <sup>5</sup> Rom. iv. 16.

<sup>6</sup> Job, xiv. 4. xv. 14—16. xix. 25—27. xxv. A. xlii. 6. 13—18.



every age and nation, have been saved by faith in him. 'Both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is 'the Mediator, between God and man.'

Calvinists, as well as others, admit that many were accepted with God, before the coming of Christ: the only question is, whether the difference between these and others, was by nature, or by grace; by works, or by faith. And in this respect the testimonies of scripture are so numerous, and so decisive, that it might have been supposed, they could not be misunderstood.<sup>2</sup> "Without faith it "is impossible to please to God."

P. vi. l. 12. 'A law given by a righteous and 'merciful God, proves the possibility of obedience.' The apostle speaks of what "the law could not do,"<sup>3</sup> "in that it was weak through the flesh." Now a law, which it is in every sense possible for fallen man to obey, could not properly be thus spoken of. The argument here turns entirely on the meaning of the word *possibility*. Suppose a perfect willingness, and unremitted exertion through life, such a 'possibility of obedience' might be admitted. These were found in the man Jesus Christ, but have not been found in any other of Adam's posterity: and to all others obedience, perfect obedience, to the law of loving God with all the heart, and their neighbours as themselves, has been *morally* impossible. Yet 'a righteous and merciful God' knowing this,

<sup>2</sup> Art. vii.    <sup>3</sup> Ps. cxxx. 3, 4. cxliii. 2. Rom. iii. 19-26. iv. 2-8. xi. 5, 6. Gal. iii. 10-14.    <sup>4</sup> Το αδυνατω εν ημιν.  
"the impossibility of the law." Rom. viii. 3. Gr.

gave the law from mount Sinai, more explicitly than before, and has continued it in full authority, over all the race of men, as far as made known to them, even to this day. "The law worketh wrath:" nay, "the law entered, that the offence might abound: but where sin abounded, grace did much more abound."<sup>1</sup> To speak of the possibility of man's doing what no mere man, out of the innumerable millions of Adam's posterity, ever did, can prove nothing; even if admitted, as an abstract truth, like the infinite divisibility of matter: and if any other law, distinct from that of perfect love to God and man, be intended; we should be informed in what part of scripture it may be found, and what it requires of man, as entire obedience to its demands.

P. vi. l. 22. 'Even in the idolatrous days of Ahab and Jezebel,—there were seven thousand in Israel, who had not bowed their knees to Baal.' The apostle speaking concerning this company, argues thus: "What saith the answer of God unto him?" (Elijah.) "I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*. Even so then, at this present time also, there is a remnant according to the election of grace: and if by grace, then is it no more of works, otherwise grace is no more grace."<sup>2</sup>

Nothing can be more decisive than this testimony. The whole was from God; he had "reserved them to himself;" they were a "remnant according to the election of grace:" the case formed a parallel

<sup>1</sup> Rom. iv. 15. v. 20.

<sup>2</sup> Rom. xi. 2—6.

to that of the Jews, who believed in Christ, and were reserved, when the nation in general was cast off for unbelief: and the whole, in both instances, was "by grace, and not by works."

In the subsequent page, his Lordship quotes several passages from the prophets, containing pressing exhortations to repentance, and works meet for repentance: and I have a confidence, that none of the clergy enforce these exhortations more fully and frequently, than those whom he has undertaken to refute. We know indeed, that while we perform this our bounden duty, "God alone can give the increase:" we lament, with Moses, over many whom we address; "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day:" but we would still plead the promise in our prayers for them; "The LORD shall circumcise thy heart, and the heart of thy seed, to love the LORD thy God, with all thine heart, and with all thy soul; that thou mayest live:—and thou shalt return and obey the voice of the LORD, and do all his commandments."<sup>1</sup>

P. 8, l. 8. 'The incorrigible depravity of human nature, was not a doctrine inculcated under the 'Mosaic dispensation.' The depravity of human nature is every where in "the oracles of God," most clearly inculcated. This depravity is *incorrigible*, except by divine grace, as will clearly appear in the sequel: but no Calvinist maintains, that it cannot be corrected and rectified by divine grace.

<sup>1</sup> Dent. xxix. 4, xxx. 6—8.

The exhortations, in the New Testament, are as energetick, at least, as those in the Old: yet they do not prove fallen man's moral ability, by nature, independent of divine grace, to comply with them; but merely what God requires of him, and to what the gospel calls and encourages him. 'We have no power to do works pleasant and acceptable to God, without the grace of Christ preventing us, that we may have a good will, and working with us, when we have that good will.'—'They who be endued with so excellent a benefit of God, be called according to his purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption, &c.' (Art. xvii.)

P. viii. l. 10. '*St. Paul, &c.*' The Gentiles were "a law to themselves:" their own reason and conscience formed the law, to which they ought to have been obedient; and for violating which they merited condemnation. The apostle does not say, that "the law was written upon their hearts;" but, "they shew the work of the law written in their hearts."

<sup>1</sup> Art. x.

<sup>2</sup> 'St. Paul, in referring to the antient Gentile world, as distinguished to the Jews, says, that "the Gentiles were a law unto themselves;" that "the law was written upon their hearts." Surely then it was possible for them to obey it; otherwise, how could their "consciences bear them witness, and their thoughts accuse or excuse one another?" Indeed he expressly says, that "the Gentiles, which have not the law, do by nature the things contained in the law;" that is, the Gentiles, through the natural suggestions of their own mind, discharge the moral duties enjoined by the law of Moses.'

been any instances of men performing sincere, habitual, persevering, though imperfect, obedience, in all particulars, through life, to the dictates of their own reason and conscience? If no instances of this kind have been found: the capacity of man to obey, whatever it be, is an aggravation of his guilt in disobeying, and an additional proof of the desperate wickedness of the human heart. The interpretation given of the apostle's words,<sup>1</sup> as if spoken concerning men in general, and not concerning a particular description of persons, brought in some measure at least under the influence of Christian principles, certainly cannot be supported: but it does not affect the main argument.

P. ix. l. 9. *'It will scarcely, &c.'*<sup>2</sup> There never was on earth a wretch so abandoned to vice, as not to do externally some 'acts of mercy, justice, and self-denial.' Cicero speaks in energetick language of Catiline's *self-denial*, in seeking to accomplish his most nefarious designs. Bands of robbers must observe some rule of justice to each other, in

'their frame; and that they were capable of obeying it, although  
'in fact their obedience has been very rare, and always imperfect.  
'This has arisen from the extreme difficulty of resisting "another  
'law in their members warring against the law of their minds,  
'and bringing them into captivity to the law of sin, which was in  
'their members."

<sup>1</sup> Rom. vii. 23.

<sup>2</sup> 'It will scarcely be denied that some acts of mercy, justice, and self-denial are recorded in profane history; and therefore upon these occasions, as far at least as external deeds are concerned, men were able to counteract the depravity introduced into their nature by the fall of Adam.'

dividing their booty. Even murderers, under a special impulse, have been known to shew mercy: and seducers, whose general conduct is as cruel as that of murderers, are not unfrequently noted for a sort of liberality and partial beneficence. But is there in all this any 'good thing in the sight of God?' For of this alone Calvinists consider fallen man as morally incapable, without the special grace of God. They do not suppose 'the temporary and 'occasional control of their sinful passions' to be 'physically impossible:' nay, they allow, that from regard to health, or interest, or reputation, numbers of ungodly men impose a restraint on their strongest inclinations, of a far more permanent nature: yet this, not being done from regard to God, is not good in his sight.

P. ix. l. 22. 'The understanding was greatly impaired by the fall; but no one will maintain, that it was utterly destroyed, or that what remains is 'incapable of improvement.'—As his Lordship most reasonably allows, that no one, (not even a Calvinist,) will maintain, that the understanding was utterly destroyed by the fall; the passage is adduced merely as introductory to what next follows.

P. x. l. 1. 'Every good affection, towards God, 'and towards man, was not totally extinguished.' It must not be concealed, that we Calvinists do maintain, that all 'good affections towards God 'were totally extinguished by the fall.' "That "which is born of the flesh is flesh:" and, "the "carnal mind is enmity against God:" and enmity against God is wholly incompatible with good affec-

tions towards him.<sup>1</sup>—If natural instinctive love to near relatives, or any of those things, which have before been mentioned, as found in fallen man, apart from special grace be ‘good affections,’ we allow of them; but in no other sense. ‘Because, ‘through the weakness of our mortal nature, we ‘can do no good thing without thee, grant us the ‘help of thy grace.’<sup>2</sup> Things good before men, no doubt, fallen man can do without special grace: but not things good before God; as his Lordship afterwards concedes.

P. 10. *Note from Melancthon.* This note I shall attempt to translate; and then it will speak for itself. ‘Therefore the true definition of the law of nature ‘is; that the law of nature is the knowledge of the ‘divine law, implanted in the nature of man. For ‘on this account man is said to have been created ‘after the image of God; because the image shone ‘forth in him; that is, the knowledge of God, and ‘a certain likeness of the divine mind: that is, the ‘discrimination of things honourable and base: and ‘with this knowledge the powers of man agreed. The ‘will, before the fall, was turned unto God; true ‘sentiments also glowed in the mind, and in the will, ‘love towards God; and the heart assented, without ‘any hesitation, to the things known. And they ‘determined, that we were created, to acknowledge ‘and praise that God, and to obey that Lord, who ‘created us, sustained us, and impressed his image ‘on us; who demands and approves righteous things;

<sup>1</sup> John iii. 6. Rom. viii. 7.    <sup>2</sup> Col. 1 Sunday after Trinity.

‘and, on the contrary, condemns and punishes things  
 ‘unrighteous. But, though in this corruption of  
 ‘nature, the image of God being defaced; these  
 ‘things known do not thus shine forth, yet they  
 ‘remain: but the heart resists, and certain doubts  
 ‘rush in which seem to contend against these known  
 ‘truths.’ The reader will observe, that all, except  
 the last sentence, is spoken of man, as God at first  
 created him; and the energetick expression, *sed cor  
 repugnat*, ‘the heart resists,’ clearly establishes our  
 sentiments, and shews the need which we have of a  
 “new heart,” in order to “walk in newness of life.”  
 “Make the tree good, and his fruit good: for a  
 “corrupt tree bringeth forth evil fruit.”

P. xi. l. 17. ‘*To those who, &c.*’<sup>1</sup> Did not  
 our Saviour preach ‘the glad tidings of the gospel?’  
 And were they not conveyed to his hearers till after-  
 wards?<sup>2</sup> If John the Baptist, and our Lord, and  
 his apostles, and the seventy disciples, during his  
 life on earth, preached the gospel: then, most clearly,  
 the instances of good things in men, during that  
 period, which are afterwards mentioned, should be  
 ascribed to the grace of the gospel.

P. xi. l. 21. “I am not come,” says Christ, “to  
 “call the righteous, but sinners to repentance:” ‘we  
 ‘may therefore affirm, upon the authority of our  
 ‘blessed Saviour himself, that there is at least a  
 ‘degree of righteousness in some men.’—If any be  
 righteous in themselves, without Christ; he did not

<sup>1</sup> ‘To those, who heard the preaching of our Saviour, and to  
 ‘whom the glad tidings of the gospel were afterwards conveyed.’

<sup>2</sup> Matt. iv. 23. Mark i. 14. Luke iv. 18.



come to call them to be his disciples, or to seek salvation from him. If their own righteousness be sufficient for their justification, they may be saved without him: yet, for this, 'some degree of righteousness' will not suffice: "But Christ shall profit them nothing," if he do not call them to come unto him and trust in him. The persons spoken of either had previously repented, or they had not: if they had repented, and were then penitent; this was an acknowledgement of their sinfulness and need of mercy: if they had not repented, either they had never sinned, or they remained unpardoned; for it will scarcely be maintained, that impenitent sinners have obtained forgiveness. "God commandeth all men every where to repent:"<sup>1</sup> and he who has not repented, and yet "needs no repentance," must have been perfectly holy, in heart and life, from his very birth.

P. xii. l. 15. '*By the righteous, &c.*'<sup>2</sup> Whether Dr. Whitby's comment on the scripture referred to, or that of those 'who wish to reconcile this passage to the Calvinistic system,' be preferable, must be left to the decision of the reader. But it may be observed, that many in reality 'need the spiritual Physician,' who think they do not; and therefore

<sup>1</sup> Acts xvii. 30.

<sup>2</sup> 'By the righteous, (says Whitby, very justly,) we are not to understand those who are only righteous in their own conceits, such as the Pharisees were, who justified themselves before men, and trusted in themselves that they were righteous, and despised others, in comparison of themselves; for such are not whole, but have great need of the spiritual physician; and such especially the gospel calleth to repentance.'

despise and neglect him: on the other hand, there are none of the whole fallen race of man, who do not want him. 'I have need,' says he, who "was filled with the Holy Ghost even from his mother's womb;"<sup>1</sup> "I have need to be baptized of thee," and comest thou to me?"<sup>2</sup>

P. xii. l. 25. 'Moreover, &c.'<sup>3</sup> Did our Lord then come to call none, but such as live in the customary practice of sin? Are others excluded from his salvation? Or, have they no need of it? Are the righteous, here described, become righteous without the grace of the gospel? And is their righteousness sufficient for their acceptance with God, without the merits and atonement of Christ? 'We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working

<sup>1</sup> Luke i. 15.    <sup>2</sup> Matt. iii. 14.

<sup>3</sup> 'Moreover, the word sinners here imports such persons as live in a customary practice of sin, so that the tenor of their lives is wicked, and who are therefore to be called to that repentance which consists in the change of their lives, from the service of sin to holiness, from slavery to Satan to the fear of God; and therefore, by the righteous who need no repentance, we are not to understand those who are entirely free from sin; for so, there is not a just man upon earth, nor any man who is not a sinner; but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous and eschewed evil; Zacharias and Elizabeth were righteous, walking in all the commandments of the Lord; and Simeon; and so they needed not that repentance which consists in the change of the life from a course of sinning to a living unto God.'

‘in us, when we have that good will.’<sup>1</sup> ‘Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God.’<sup>2</sup> ‘Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment: yet they are pleasing and acceptable to God in Christ.’<sup>3</sup>—Were then Job, and Zacharias and Elizabeth, “righteous before God,” by a natural good disposition, or by special grace? His Lordship grants, that ‘our weak and unassisted nature will not allow us to perform,’ an action ‘good in the sight of God.’<sup>4</sup> Zacharias and Elizabeth were righteous before God; therefore “by the grace of God they were what they were.” It is said of Simeon that “the Holy Ghost was upon him: and the goodness of his character must surely be ascribed to special grace;” yet he also waited for the consolation of Israel,” and welcomed the child Jesus, as “the Salvation of God.”

If the persons spoken of needed not that repentance, which other sinners did, it was because they had repented, and were daily repenting: for no impenitent sinner can be “righteous before God,” whether his sins have been many or few: and “there is not a just man on earth, who doeth good and sinneth not.”<sup>5</sup>—But ‘they lived before the gospel-dispensation.’—Was it then peculiar to Abraham, that he was justified by faith, long before the coming of Christ? Might it not be said of all believers,

<sup>1</sup> Art. x.<sup>2</sup> Art. xiii.<sup>3</sup> Art. xii.<sup>4</sup> Page 67. Ref.<sup>5</sup> Ec. vii. 20.

from the beginning, as well as of him; "It is of  
 "faith, that it might be by grace?" Their light,  
 and comfort, and fruitfulness came from the dawn-  
 ing of the "Sun of Righteousness," before he  
 became visible above the horizon.—'My good child  
 'know this, that thou art not able to do these  
 'things of thyself, nor to walk in the command-  
 'ments of God, and to serve him, without his  
 'special grace.'<sup>1</sup> Was the case then different before  
 the coming of Christ? and were men at that time able  
 to 'keep the commandments of God, and to serve  
 'him, without his special grace?

P. xiv. l. 14. '*That on the good, &c.*'<sup>2</sup> Will  
 his Lordship then maintain, that "the honest and  
 "good heart," in which "the word of the king-  
 "dom," the good seed, takes root, and brings forth  
 fruit, is uniformly the effect of 'some honesty and  
 'goodness of heart in the human race?' 'And if this  
 be not always the case, what reason is there to sup-  
 pose it ever is? "A new heart will I give you, and  
 "a new spirit will I put within you, and I will take  
 "away the stony heart out of your flesh, and will  
 "give you a heart of flesh; and I will put my own  
 "Spirit within you, and cause you to walk in my

<sup>1</sup> Ques. in Cat. before the Lord's Prayer.

<sup>2</sup> "That on the good ground," says Christ, "are they which  
 "in an honest and good heart, having heard the word, keep it,  
 "and bring forth fruit with patience:" 'here we have again our  
 'Saviour's authority for saying, that there is some honesty, some  
 'goodness of heart in the human race; and that different men  
 'possess these virtuous qualities in different degrees, since of the  
 'seed which fell upon good ground, some brought forth "an hun-  
 "dred fold, some sixty, some thirty."

“statutes, and ye shall keep my judgments and do them.”<sup>1</sup> “Do not err, my beloved brethren; every good gift, and every perfect gift is from above, and cometh down from the Father of lights.”<sup>2</sup> “I have planted, Apollos watered; but God gave the increase.”<sup>3</sup> “They be called according to God’s purpose by his Spirit working in due season; they through grace obey the calling.”<sup>4</sup> “O God, from whom all holy desires, all good counsels, and all just works do proceed.”<sup>5</sup>—We have ‘our Saviour’s authority for saying,’ that “out of the heart of men proceed evil thoughts, adulteries, fornications, murders, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.”<sup>6</sup> And also, that, “No man can come unto him, except it be given to him of the Father.”<sup>7</sup> But where he says, that ‘there is some honesty, some goodness of heart in the human race;’ except as implanted by the grace of God, does not appear.

P. xv. l. 4. ‘*To what purpose, &c.*’<sup>8</sup> If men neither have by nature, nor can have by grace, power to comply with the advice given; it would certainly be given in vain. But will his Lordship maintain, that men have, without the grace of God,

<sup>1</sup> Ez. xxxvi. 26, 27.    <sup>2</sup> Jam. i. 16, 17.    <sup>3</sup> 1 Cor. iii. 6.

<sup>4</sup> Art. xvii.    <sup>5</sup> 2 Col. Even.    <sup>6</sup> Mark vii. 21, 22.

<sup>7</sup> John vi. 65.

<sup>8</sup> ‘To what purpose would this advice be given, if men had not the power of resisting the wiles of the devil, of supporting the trials of persecution, and of withstanding the temptations of the riches and pleasures of this world, the three causes to which our Saviour ascribes the failure of religious instruction?’

power to do all those things, which are here mentioned?—‘Because by the weakness of our mortal nature, we can do no good thing without thee, Grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed.’<sup>1</sup> The reader may profitably examine the texts referred to below; though it would carry us too far to quote, and particularly consider them.<sup>2</sup>—It is undoubtedly our duty, to comply with every command, exhortation, and counsel of scripture: but, whether we have, by nature, any *moral ability*, or disposition, to do this, is precisely the question to be decided.

P. xvi. l. 6. ‘If they do not by their prayers and exertions endeavour to obtain his favour and assistance.’ The duty and necessity of prayer, as well as exertion, are undeniable: but the Lord teaches us to give the honour to him, even for a heart and disposition to pray. “I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication.”<sup>3</sup> “Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear.”<sup>4</sup> Nor does our church fail to keep this in our remembrance. ‘Grant that we to whom thou hast given an hearty desire to pray.’<sup>5</sup> ‘As by thy special grace preventing us, thou dost put into our hearts good desires.’<sup>6</sup>

<sup>1</sup> Col. 1 after Trin.    <sup>2</sup> 2 Cor. xii. 9, 10. Eph. iii. 16, 17. vi. 10—12. Phil. iv. 13. Col. i. 11. 2 Tim. i. 14. 1 Pet. v. 9, 10. 1 John v. 4, 5.    <sup>3</sup> Zech. xii. 10.    <sup>4</sup> Ps. x. 17.    <sup>5</sup> Col. 3 Sun. after Trin.    <sup>6</sup> Col. East. Sun.

mentioned? Is there nothing of this implied, when it is said, "The hand of the Lord was with them, and a great number believed, and was turned to the Lord?"<sup>1</sup> Or when it is said of Lydia, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul?"<sup>2</sup> Or in the words of the apostle, "I have planted, Apollos watered; but God gave the increase?"<sup>3</sup> Or in those of St. James, "Of his own will begat he us by the word of truth, &c?"<sup>4</sup>

Indeed, every time the apostle thanked God for the success of the gospel, in the conversion of his hearers, he evidently ascribed that event to a supernatural power giving efficacy to the word of truth, unless he used this language in the same formal and unmeaning manner, as the Pharisee at the temple said, "God I thank thee, that I am not as other men are, &c."<sup>5</sup> But let the reader compare with this, the passages referred to.<sup>6</sup>

When St. Paul says, We "were by nature children of wrath even as others: but God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together:" does this imply nothing supernatural?<sup>6</sup> He had before said, "What is the exceeding greatness of his power to usward who believe, according to the working of his mighty

<sup>1</sup> Acts xi. 21.    <sup>2</sup> Acts xvi. 14.    <sup>3</sup> 1 Cor. iii. 6.    <sup>4</sup> Luke xviii. 11.    <sup>5</sup> Eph. i. 15, 16. 1 Thes. i. 2—5. iii. 9. 2 Thes. i. 3.    <sup>6</sup> Eph. ii. 3—6.

‘ power, which he wrought in Christ, when he ‘ raised him from the dead:”<sup>1</sup> and he, in the passage above quoted, returns to the illustration of the divine power, exerted in his conversion, and in that of the Ephesians. But probably his Lordship only meant, *compulsory*, by *supernatural*: and faith is certainly a voluntary exercise of our rational faculties: yet a power far beyond nature, must be employed, to render proud, worldly, ungodly men, willing to use their faculties in this manner.

P. xviii. l. 18. ‘ Why should they not be competent, by the use of their natural faculties, to understand, that Jesus was the promised Messiah? Because their minds were blinded by prejudices, and corrupt passions. “ How can ye believe, who receive honour one of another, and seek not the “ honour that cometh from God only?”<sup>2</sup> Indeed, if merely understanding that Jesus was the promised Messiah, were the living and saving faith, which the gospel requires; numbers, in the days of our Lord, and in every subsequent age, have thus believed without special grace.<sup>3</sup> But his Lordship elsewhere repeatedly allows the distinction, between this dead faith, and that living faith which “ worketh “ by love.” The miracles and discourses of our Lord were the *means*, used in bringing men to believe in him; but the drawing and teaching of God were in every case the efficacious cause of true faith, as he himself hath expressly testified: “ No

<sup>1</sup> Eph. i. 19, 20.    <sup>2</sup> John v. 44.    <sup>3</sup> John ii. 22—25. vi. 14, 15. 65, 66. xii. 41, 42.



“ man can come unto me, except the Father which  
 “ hath sent me draw him, and I will raise him up at  
 “ the last day. It is written in the prophets, and they  
 “ shall be all taught of God, every man therefore  
 “ who hath heard, and hath learned of the Father,  
 “ cometh unto me.”—“ Therefore said I unto you,  
 “ that no man can come unto me, except it were  
 “ given unto him of my Father.”<sup>1</sup>

P. xx. l. 1. ‘ *A sincere, &c.*’<sup>2</sup> This is the undoubted import of the words of our Lord:<sup>3</sup> but it determines nothing concerning ‘ the source of this ‘ sincere disposition,’ whether from fallen nature, or from the special grace of God.

P. xx. l. 7. ‘ No labour of research, &c.’ ‘ A ‘ sincere disposition to obey the divine will’ must include a sincere desire of becoming acquainted with it: and how can this be manifested except by the ‘ labour of research?’ If a Calvinist had incautiously dropped such a word, from his lips or pen: many would have said, that he expected the knowledge of the doctrine, without the labour of searching the scriptures, and diligently using the proper means of obtaining that knowledge; supposing that he should receive it, in consequence of a divine decree, by some vision or new revelation, according to the presumptuous hopes of enthusiasts. But we re-

<sup>1</sup> John vi. 44, 45. 65.

<sup>2</sup> ‘ A sincere disposition to obey the Divine will was therefore ‘ all that was necessary, to enable a person to judge whether the ‘ doctrine preached by Christ was the invention of man or a revelation from God.

<sup>3</sup> John vii. 17.

member, that he, who said, "He shall know of  
 "the doctrine, &c;" said also, "Search the scrip-  
 "tures; for in them ye think ye have eternal life,  
 "and they are they which testify of me!"<sup>1</sup> and  
 also the instructions of Solomon: "My son, if thou  
 "wilt receive my words, and hide my command-  
 "ments with thee; so that thou incline thine ear  
 "unto wisdom, and apply thine heart to understand-  
 "ing: yea, if thou criest after knowledge, and  
 "liftest up thy voice for understanding; if thou  
 "seekest her as silver, and searchest for her as for  
 "hid treasures: then shall thou understand the fear  
 "of the LORD, and find the knowledge of God; for  
 "the LORD giveth wisdom."<sup>2</sup> We do not expect  
 to know the will, or truth of God, without 'the  
 'labour of research;' or without fervent constant  
 prayer, to be enabled to understand, believe, and  
 obey the word of God. Thus the Bereans "received  
 "the word with all readiness of mind, and searched  
 "the scriptures daily, whether those things were so;  
 "therefore many of them believed."<sup>3</sup>

P. xx. l. 16. 'These men,<sup>4</sup> however reluctantly,  
 'believed that Jesus was the Messiah, although their  
 'faith did not produce a suitable conduct.'—The  
 sufficiency even of our fallen nature, to yield to  
 unanswerable evidence, and reluctantly to believe,  
 without loving or obeying, few Calvinists would  
 deny. But this dead and worthless faith, of which  
 even devils are capable, is distant, *toto cælo*, from the

<sup>1</sup> John v. 39.

<sup>2</sup> Prov. ii. 1—6.

<sup>3</sup> Acts xvii. 11, 12.

<sup>4</sup> John xii. 42, 43.

faith of those, "who believe to the saving of the  
"soul."

P. 22, l. 19. 'These new proselytes amounted  
to three thousand souls, whom St. Luke here, re-  
presents as by degrees converted, before they  
'received the Holy Ghost.'—His Lordship seems to  
make a distinction between the *proselyting*, and the  
*converting*, of this company. They *suddenly* be-  
came proselytes, and *by degrees* were converted.  
But in the history nothing of this kind appears. The  
apostle says, "Repent and be baptized, every one  
"of you, in the name of Jesus Christ for the  
"remission of sins." "Then they that gladly re-  
"ceived the word were baptized. And the same  
"day there were added to them, about three thou-  
"sand souls."<sup>1</sup> Did they then "gladly receive the  
"word, which called them to repentance and faith  
"in Jesus Christ;" and the profession of that faith  
by being baptized: and were they added to the  
apostles and primitive believers, before they were  
converted? Or do any imagine, that Calvinists in  
general expect more sudden conversions? Averse as  
our opponents may be to sudden conversions, (and  
probably they are not more so, than many of us  
are,) it might have been supposed, that on so extra-  
ordinary an occasion, it would have been admitted,  
that these persons were suddenly converted: though  
it should have been necessary to caution the reader  
against considering this as a general rule for conver-  
sions in ordinary circumstances: and that the events

<sup>1</sup> Acts ii. 38. 41.

of that memorable day would have been regarded, as parallel to the case of the penitent thief on the cross.—They were, however, ‘converted before they received the Holy Ghost.’ But if “no man can say, that Jesus is the Lord, but by the Holy Ghost:”<sup>1</sup> if the office of the Holy Ghost be, to “convince—of sin, of righteousness, and of judgment;”—to “glorify Christ; and to receive of his, and shew them to men;”<sup>2</sup> and if “love, joy, and peace,” be “the fruits of the Spirit:” then they certainly had received the Holy Ghost as “the Spirit of life in Christ Jesus,” on the very day of Pentecost: for “they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”<sup>3</sup> At what time they received the Holy Ghost, as enduing them with miraculous powers, and the gift of tongues, it is not said: but surely, the things recorded of them, in the close of the second chapter of Acts, shew that they were immediately rendered true believers in Christ.

P. xxiii. l. 4. ‘Gradually removed all prejudice.’ Where do we read in the history of *gradually*, and ‘*progressive effect*,’ as afterwards in the same page, in St. Luke’s narrative? If a Calvinist had endeavoured to give such a turn to any passage, which seemed to militate against his doctrines, it would, and indeed justly, have been ascribed to his partial attachment to a peculiar system.

P. xxiii. l. 19. ‘The conversion of these persons

<sup>1</sup> 1 Cor. xii. 3.    <sup>2</sup> John xvi. 7—12.    <sup>3</sup> Acts ii. 42—47.

'also was owing to the exercise of their own natural powers.' Is it here meant, that '*Hic Deus nihil fecit?*' Must every instance of conversion, recorded in scripture, be expressly noticed as the effect of special grace, in order to prevent the conclusion, that it was wholly from fallen nature, unrenewed, nay, unassisted? But perhaps no more was meant; than that no coercion was used; and that the conversion of the Samaritans was effected, in entire consistency with the free exercise of their own rational powers.

P. xxiv. l. 9. '*Had it, &c.*'<sup>1</sup> Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was "a just man,—of good report among all the nation of the Jews:" "his prayer was heard, and his alms were had in remembrance in the sight of God."<sup>2</sup> Now will any minister of our established church ascribe all these things to man's fallen nature, independent of special grace?—"We have no power of ourselves to do good works, pleasant and acceptable to God, without the grace of God in Christ preventing us that we may have a good will, and working with us, when we have that good will."<sup>3</sup> 'We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our hearts good desires,

<sup>1</sup> 'Had it been consistent with the plan of divine Providence to communicate such conviction by supernatural influence, the preaching of Peter in the house of Cornelius would have been superfluous and unnecessary.'

<sup>2</sup> Acts x. 2. 4. 22. 31.    <sup>3</sup> Art. x.

‘ &c.’<sup>1</sup> The miraculous powers afterwards conferred were evidently distinct from that special grace, by which a gentile had been brought to “fear God and “work righteousness,” in so exemplary a manner.

Again, let the argument concerning Peter’s preaching being superfluous and unnecessary, on the supposition, that supernatural influence produced the conviction on the mind of Cornelius and his friends, be fairly considered. The casting down of the walls of Jericho was indisputably the effect of supernatural power: but was all the conduct of Joshua, and of the priests; and of Israel, superfluous ‘and unnecessary?’ If in instances, evidently miraculous, the use of appointed means are neither superfluous nor unnecessary; how can they be so, in any case, in which supernatural power is exerted? To use the appointed means, and to expect success, from the *opus operatum*, and not from God, is self-dependence: to neglect means, and yet to expect success from God, is enthusiasm and presumption. But to use the means, which God has appointed, and to depend on his special grace to render them successful, is evidently the scriptural plan. Mary, the mother of our Lord, expected from him a miraculous interposition, when wine was wanted at the marriage at Cana: but she very properly charged the servants, thus, “Whatsoever he saith unto you, “do it;” and they as properly complied. Was this ‘superfluous and unnecessary?’

P. xxiy. l. 16. ‘Hence it appears, that the faith of

<sup>1</sup> Col. for East. Sund.

‘the Bereans was the result of the candour, with which they listened to the preaching of the apostle; and of the diligence with which they enquired into the evidences of the gospel.’ But does it also appear, that this candour and this diligence were the produce of fallen human nature, without special grace? “Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights.”<sup>1</sup>

P. xxiv. l. 26. ‘*In whom, &c.*’<sup>2</sup> Was there then no communication of the Holy Spirit to the Ephesians, in order to their believing? Grotius zealously maintained this opinion: but here even his admirer, Bp. Bull, saw reason to differ from him. ‘These things, (I may observe by the way,) throw light on the observation, which so wonderfully pleased the learned Grotius, that he seized the opportunity of collecting it from almost every place: namely,—that the Holy Spirit, in the New Testament, is most frequently placed after faith. This observation is true, if it be understood concerning that most copious effusion of conspicuous gifts, which was peculiar to the primitive church; or even, concerning that fuller measure of the Spirit, which by, and after,

<sup>1</sup> Jam. i. 16, 17.

<sup>2</sup> “In whom (namely in Christ) ye also *trusted*,” *after* that ye heard the word of truth, the Gospel of your salvation; in whom also, *after* that ye believed, ye were sealed with that Holy Spirit of promise:” ‘The order to be here noticed is this,—first, the hearing of the word; secondly, belief produced by that hearing; thirdly, the communication of the Spirit in consequence of that belief.’

'faith formed by love, believers even now receive. In the mean time it is certain, that some special operation of the divine Spirit always precedes efficacious faith. Nor do I believe, that the intention of that great man was different; though in some places his words may seem to have been too crudely conceived.' (*Bp. Bull.*) *Translation*, (*Harmonia Apostolica*, c. xi. § 9.)—"No man can say, that Jesus is the Lord, but by the Holy Ghost."<sup>1</sup> It appears that his Lordship, as well as many other learned men, supposes "the seal of the Spirit," to signify miraculous gifts, such as were conferred on Cornelius and his friends: but an impartial and careful examination of the subject must lead to a contrary conclusion. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."<sup>2</sup> But how could miraculous gifts be the earnest and pledge of the eternal inheritance? "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity."<sup>3</sup>—"Though I speak with the tongues of men and of angels, and have not charity, (αγαπην, love,) I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge;

<sup>1</sup> 1 Cor. xii. 3.<sup>2</sup> Eph. i. 13, 14.<sup>3</sup> Matt. vii. 22, 23.



“and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”<sup>1</sup> For nothing “availeth, but faith which worketh by love.”<sup>2</sup> Men of the character described in these texts, could have no earnest of the inheritance. They were at the time, when they wrought miracles and prophesied, “workers of iniquity:” so that the Saviour “never knew them.” An *earnest* is something given in hand, as a pledge and security for the performance of a promise, or the fulfilment of a bargain:<sup>3</sup> but miraculous gifts in no degree secure the promised inheritance to the possessor. Again, the apostle says, “Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.”<sup>4</sup> But how can they be “sealed to the day of redemption,” who are at the very time the children of the devil, and heirs of hell?<sup>5</sup>—“Now he who establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.”<sup>6</sup> Establishment in Christ, the anointing,<sup>7</sup> the “seal, the earnest of the Spirit in the heart,” (the seat of the affections,) all combine to shew, that “things which accompany salvation”<sup>8</sup> are intended. But miraculous powers do not, and never did, uniformly accompany salvation; for immense multitudes have

<sup>1</sup> 1 Cor. xiii. 1, 2.    <sup>2</sup> Gal. v. 6.    <sup>3</sup> Gen. xxxviii. 17. *Septuagint.* *Ἀραβὼν* a voce *Gnarab* (Heb.) quod *spondere* significat.—Est autem *Arrabo* pars pretii data in antecessum, ut de toto pretio secuturo fides fiat. (*Grot. in Leigh.*)

<sup>4</sup> Eph. iv. 30.

<sup>5</sup> 1 John iii. 8—10.

<sup>6</sup> 2 Cor. i. 21, 22.

<sup>7</sup> 1 John ii. 19, 20.

<sup>8</sup> Heb. vi. 9.

been and will be saved; who in this sense, 'received 'not the Holy Ghost:' and many who had thus received it were not saved. Indeed this opinion implies, that none ever had "the seal and earnest of "the Spirit," but a part of the primitive christians: and if there be no other 'communication of the 'Spirit;' and yet, "If any man have not the Spirit "of Christ, he is none of his;"<sup>1</sup> the case of all professed Christians in all subsequent ages has been hopeless; all expectation, at present, of "receiving the Holy Ghost," must be enthusiastical and presumptuous; and all the worship of our established church marked with the same stain.

Our Lord said to his disciples: "If ye love me, "keep my commandments, and I will pray the "Father, and he shall give you another Comforter, "that he may abide with you for ever; even the "Spirit of truth, whom the world cannot receive; "because it seeth him not, neither knoweth him; "but ye know him, for he dwelleth with you, and "shall be in you."<sup>2</sup> Hence we learn, that the Holy Spirit dwelt with the apostles before the day of Pentecost, and yet he was not given to them as "a "Comforter, to abide with them for ever." As "the Spirit of life," of illumination, and conviction, as drawing them to believe in Christ and love him; and in no small measure, enabling them to work miracles, he dwelt with them: but not as their abiding Comforter, their animating Counsellor, and Advocate. Love is the fruit of the Spirit; yet love

<sup>1</sup> Rom. viii. 9.

<sup>2</sup> John xiv. 15—17.

of Christ, and its effects in influencing them to keep his commandments, must precede their receiving him as a Comforter. The Spirit, as enabling them to work miracles, did not "abide with them for ever;" but only till death:<sup>1</sup> but the Comforter would be "in them a fountain of water springing up into everlasting life."<sup>2</sup> Hence it may be inferred, that the preventing grace of the Holy Spirit, as convincing men of sin; in softening, humbling, and changing the heart; in disposing and enabling them to repent and believe in Christ; to "love him and keep his commandments," prepares the way for his further influences, as an unfailing Source of consolation, the Earnest, the Seal, and the First-fruits, of the eternal inheritance, the Spirit of adoption, witnessing with their spirits, that they are the children and heirs of God:<sup>3</sup> that, in order to obtain this inestimable blessing, they must shew their love to Christ, by keeping his commandments;<sup>4</sup> that by any evil tempers, or misconduct, even they who are thus sealed, "grieve the Holy Spirit," and interrupt his consolations; till, like David, in deep repentance, they earnestly pray, "Cast me not away from thy presence, take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit."<sup>5</sup>

P. xxv. last line. 'The Spirit was never communicated to those who refused to believe.' Professed faith in Christ generally preceded the communication

<sup>1</sup> 1. Cor. xiii. 8.    <sup>2</sup> Comp. John iv. 14. with vii. 37.    <sup>3</sup> Rom. iii. 15—17. Gal. iv. 6.    <sup>4</sup> John xiv. 22—25.    <sup>5</sup> Ps. li. 11, 12.

of miraculous powers; yet many, who received these, though they did not 'refuse to believe;' yet did 'not believe to the saving of the soul;' having only a dead and temporary faith; "not that which worketh by love." I say, *generally*, for the case of Cornelius and his friends was an exception to this rule.<sup>1</sup>

P. xxvi. l. 7. '*Might become, &c.*'<sup>2</sup> This no Calvinist denies: but what is such a faith, but the dead faith described by St. James, of which even the devils are capable? If then the devils can thus believe, the most impious and wicked of the human race are capable of doing the same. We only maintain, that living, saving "faith, which worketh by love," and "overcometh the world," and 'may be as evidently known,' by good works, 'as a tree is discerned by its fruit,' cannot be exercised by fallen man, without a supernatural influence. Concerning any other faith, we have no controversy with any man. They, who for a while believed, and "in time of temptation fell away," "had no root in themselves." They were never "rooted and grounded in love;" they never shewed, "the

<sup>1</sup> See the translated quotation from Bp. Bull in the preceding remark.

<sup>2</sup> '*Might become*, without any supernatural aid, believers in the divine mission of Christ: yet it is material to observe, that this belief was not always followed by steady perseverance, or even accompanied by just sentiments and right principles, while the belief itself remained. Our Saviour, in his parable of the sower, already referred to, speaks of those, "who for a while believe, and in time of temptation fall away."

general, so far from thinking thus, do not so much as allow, that the business is effectually begun, unless something farther than is here stated, be done. No information in the understanding, however correct and full; no conviction in the conscience, however strong, if not attended, or followed, by "faith which worketh by love," is so much as a beginning of that "good work, which he who hath begun, will perform until the day of Christ."<sup>1</sup> "With the heart man believeth unto righteousness."<sup>2</sup> The truth must be *received*, as well as assented to; received as *good*, as well as acknowledged to be *true*; received, with the full consent of the will, and the desire and choice of the heart. Even when this is the case, 'the business of religion is not completed,' though it is effectually begun. We do indeed maintain, that he who thus believes in Christ, "hath everlasting life, and shall not come into condemnation; but is passed from death unto life."<sup>3</sup> We, however, decidedly hold, that, in order to obtain, and habitually possess, an inward assurance of being in this happy state; to evidence the sincerity of our faith and love; to grow more and more meet for heaven; to enjoy the delightful earnest of our inheritance; to glorify God; to "adorn the

' understanding became convinced that Christ was "a Teacher come from God," "that Prophet that should come into the world." 'Not only much remained to be done, but that ' which infinitely exceeded the natural powers of men, weakened ' and corrupted as they were by the fall of Adam, and by long ' and inveterate habits of vice and wickedness.'

<sup>1</sup> Phil. i. 6.    <sup>2</sup> Rom. x. 10.    <sup>3</sup> John v. 24.

"doctrine of God our Saviour in all things," and to do "good to all men," as we have opportunity: 'not only much remaineth to be done, but that 'which infinitely exceeds the natural powers' of fallen man. And here we are happy to find, that his Lordship coincides with us in sentiment. We would therefore continually and earnestly exhort those who have believed, "Giving all diligence, to "add to their faith, virtue; and to virtue, know- "ledge; and to knowledge, temperance; and to "temperance, patience; and to patience, godliness; "and to godliness, brotherly kindness; and to bro- "therly kindness, charity."<sup>1</sup> We would say to them, "Whereunto ye have attained, walk by the "same rule:" we would urge them to "press for- "ward;" "to abound more and more:" "to be "stedfast, unmoveable, always abounding in the "work of the Lord; forasmuch as we know, that, "our labour is not in vain in the Lord."<sup>2</sup>

P. xxviii. l. 15. '*As many, &c.*' The word rendered power,<sup>4</sup> is not *δυναμὶς*, but *ἐξουσία*.<sup>5</sup>—1. *Licentia*. 2. *Auctoritas*. 3. *Potestas, jus*. 4. *Magistratus, facultas, ab ἐξουσίᾳ licet.* (*Hederic.*)—*Licentia*,

<sup>1</sup> 2 Pet. i. 5—10.    <sup>2</sup> 1 Cor. xv. 58. Phil. iii. 14—16. 1 Thes. iv. 1, 2.

<sup>3</sup> 'As many as received him, to them gave he power to become "the sons of God, even to them that believe on his name:" 'bare belief therefore in Christ did not make them "the sons of "God,"—'this was to be the effect of "power from on high" 'given subsequent to belief.'

<sup>4</sup> John i. 12.    <sup>5</sup> Matt. xxviii. 18. Rom. xiii. 1. 1 Cor. ix. 4. 6. 12. 18. xi. 10. Eph. i. 21. *Gr.*

*licence, permission.* (*Ainsworth.*) Though frequently rendered *power*, in the New Testament, it far more frequently signifies *authority*; as, if needful, might easily be shewn. Many have explained the word, in the text under consideration, to mean *privilege*; but *jus*, or, *right*, (for a gift, confers a right to the thing given, however freely,) seems to be its proper import. It cannot, however, I think, with deference to more competent judges, signify a *physical power*, enabling the man to perform some action, of which he before was incapable; (for by what act of their own, subsequent to believing, do men become the sons of God?) but a right to the adoption, which may be pleaded at the throne of grace. "Ye are all the children of God by faith in Jesus Christ," and not by any subsequent act or cause of action. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying 'Abba, Father.'" "Wherefore they, which be 'endued with so excellent a benefit of God, be called 'according to God's purpose, by his Spirit working 'in due season; they through grace obey the call; 'they be justified freely; they be made the sons of 'God by adoption; they be made like the image of 'his only begotten Son Jesus Christ; they walk religiously in good works."<sup>2</sup> The order and arrangement, in this passage, of the several particulars, require peculiar notice.

The text under consideration gives us, likewise, the right view of saving faith. They, who believe

<sup>1</sup> Gal. iii. 26. iv. 6.

<sup>2</sup> Art. xvii.

in Christ, "receive him, as their Prophet, Priest, and King," they thus become partakers of Christ.<sup>1</sup> "Of him are they in Christ Jesus, who of God is made unto them, Wisdom, Righteousness, Sanctification, and Redemption."<sup>2</sup> For "This is the record, that God hath given unto us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God, hath not life."<sup>3</sup> They become "all one in Christ Jesus," and so "the children of God."<sup>4</sup>

P. xxix. l. 13. "*Repent, &c.*" The apostle's exhortation intimates nothing like the lines which follow, not as a comment, but as if spoken by Peter, and which are an evident addition to the word of God. The persons addressed were not called believers; but they were exhorted "to repent and be baptized," (as professing faith in Christ,) "for the remission of sins, and thus receive the gift of the Holy Ghost." Did they at all believe in Christ, before they repented of having crucified him? And would baptism of itself improve such an impenitent

<sup>1</sup> Heb. iii. 14.

<sup>2</sup> 1 Cor. i. 30.

<sup>3</sup> 1 John v. 11, 12.

<sup>4</sup> Gal. iii. 26-28.

<sup>5</sup> Acts ii. 38.

<sup>6</sup> "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," "without which, your present belief cannot be improved into that true and lively faith which is essential to salvation. The rite of baptism was ordained by Christ himself; and its twofold office is here described by his apostle, namely, that it washes away the guilt of former sins, and imparts the Holy Ghost to those who shall previously have repented and believed."



faith into that 'true and lively faith which is essential to salvation;' <sup>1</sup> Does baptism itself wash away the guilt of sins? Is this "the Fountain opened for sin and for uncleanness?" <sup>2</sup> Ananias indeed said to Saul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord:" <sup>3</sup> but surely his sins were washed away, not in the baptismal water, but by the blood of Christ the Lord, through faith in his name, which he professed in baptism; and in answer to his prayer. "The blood of Jesus Christ cleanseth us from all sin." <sup>4</sup> "Unto him that loved us, and washed us from our sins in his own blood." <sup>5</sup> "These—have washed their robes, and made them white in the blood of the Lamb." <sup>6</sup> To ascribe that to the *opus operatum* of baptism, which is so expressly in scripture ascribed to the blood of Christ, is in fact to return to the ceremonies of the Mosaick law, "which stood only in meats and drinks, and divers baptisms:" (βαπτισμοις;) whereas "the blood of Christ, who through the eternal Spirit offered himself without spot to God, purges the conscience from dead works to serve the living God." <sup>7</sup> Baptism, as 'the outward and visible sign of an inward and spiritual grace,' namely, 'a death unto sin, and a new birth unto righteousness,' <sup>8</sup> may with some propriety be called "the laver of regeneration;" but it can in no sense be 'the laver of

<sup>1</sup> Remarks on p. 22. Refut.

<sup>2</sup> Zech. xiii. 1.

<sup>3</sup> Acts xxii.

16. <sup>4</sup> Rom. x. 9—14.

<sup>5</sup> 1 John i. 7.

<sup>6</sup> Rev. i. 5. vii.

14. <sup>7</sup> Heb. ix. 10—14.

<sup>8</sup> Ch. Catechism.

'atonement,' in which we may 'wash away the guilt of sin.' "This is he that came by water and blood; not by water only, but by water and blood:"<sup>1</sup> but of "the blood," and faith in the blood of Christ, the Lord's supper is the outward 'and visible sign.' 'Baptism—is a sign of regeneration, or new birth, whereby, as by an instrument; they that receive baptism rightly, are grafted into the church: the promises of the forgiveness of sins, and of our adoption to be the sons of God, are visibly signed and sealed.'<sup>2</sup> Whether baptism imparts the Holy Ghost, or not, will be considered in the remarks on the next chapter.

P. xxix. l. 24. '*It had been foretold, &c.*'<sup>3</sup> John Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me—shall baptize you with the Holy Ghost and with fire."<sup>4</sup> The baptism with water is here expressly distinguished from the baptism "with the Holy Ghost and with fire:" and, however the water of baptism may convey the supernatural 'assistance of the Holy Spirit,' it cannot surely be "baptizing with fire." The words certainly imply something; which Christ could and would do; but which John could not. "John truly baptized with water, but

<sup>1</sup> 1 John v. 6.      <sup>2</sup> Art. xxvii.

<sup>3</sup> It had been foretold by John the Baptist, that Christ should baptize with the Holy Ghost, meaning that the baptism instituted by Christ, and administered by his apostles and their successors, should convey the supernatural assistance of the Spirit of God.

<sup>4</sup> Matt. iii. 11. Mark i. 8.

“ye shall be baptized with the Holy Ghost, not many days hence.”<sup>1</sup> The promise was here made by our Lord to the apostles, a promise, that they themselves should be “baptized with the Holy Ghost;” not that they should baptize others with the Holy Ghost, which they were no more able to do, than John Baptist had been; however Christ might accompany the baptism with water, as administered by them, with the baptism of the Holy Ghost. The outward sign man may impart; but God alone can give the thing signified. It is never said, that the apostles, or that any man, except Jesus Christ, “baptized with the Holy Ghost:” though the laying on of the apostles’ hands with prayer, was the general sign of the Lord’s conferring the miraculous gifts of the Holy Spirit, on those who had been baptized.—I say *general*; because the Holy Spirit was thus poured out on Cornelius and his friends, before baptism, and without the laying on of the apostles’ hands.<sup>2</sup> No doubt, in one sense Christ baptizes all his true disciples with the Holy Ghost: “By one Spirit we are all baptized into one body.”<sup>3</sup> It was of this baptism, that John said to our Lord, “I have need to be baptized of thee.”<sup>4</sup> John did not need to be baptized “with water,” by the apostles or ministers of Christ; nor even by the Saviour himself. He lived and died, before baptism, “in the name of the Father, and of the Son, and of the Holy Ghost,” was instituted: but, as

<sup>1</sup> Acts i. 5.<sup>2</sup> Acts x. 44—48.<sup>3</sup> 1 Cor. xii. 13.<sup>4</sup> Matt. iii. 14.

born in sin, he needed to be "washed and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" as our Lord said unto Peter, "If I wash thee not, thou hast no part in me."<sup>2</sup> The application, however, of John Baptist's words by our Lord, when about to ascend into heaven, to his apostles and disciples, is restricted, by the words "not many days hence," to the pouring out of the Holy Spirit upon them, on the day of Pentecost:<sup>3</sup> not merely by enduing them, more abundantly than before, with miraculous powers, and conferring on them the gift of tongues; but by purifying their minds and hearts, from all ambitious and secular thoughts and desires; and by elevating their desires and affections to every thing holy, sublime, and divine; as by fire, which changes into its own nature whatever is capable of that change, and consumes whatever is not capable of it.

P. xxx. l. 3. *'This communication, &c.'*<sup>4</sup> Whence then come the 'holy desires, the good counsels, and the just works' of those, who repent and believe before they are baptized? Admitting, in this place, that baptism is regeneration, or, that regeneration uniformly accompanies baptism, when rightly administered: yet, as according to his Lordship's

<sup>1</sup> 1 Cor. vi. 11.    <sup>2</sup> John xiii. 8.    <sup>3</sup> Acts ii. 2—4.

<sup>4</sup> "This communication being made at baptism, at the time of admission into the gospel covenant, every Christian must possess the invaluable blessing of preventing grace, which, without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works."

subsequent statement, the grace of baptism may be lost by sin; such professed christians, as have lost it, perhaps at an early period in life, do not 'possess 'the invaluable blessing of preventing grace:' and if it be not restored, in some other way, subsequent to baptism, they must for ever remain destitute of it.

P. xxx. l. 11. 'It tells us what we ought to do, 'not with the erroneous judgment of man, but with: 'the infallible truth of God.' Either the holy scriptures tell us the same; and so according to this there is no distinction between the word of truth and the Spirit of truth: or some suggestion, whisper, or impression, distinguishable from the operations of our own minds, seems implied in the words; and indeed more strongly, than in most things found in the writings of Calvinists, who are, without distinction, condemned as Enthusiasts. The word of God sufficiently 'tells us what we ought to do:' and if the Holy Spirit do nothing more than this, we are no nearer salvation, than before; unless it be more difficult to tell men their duty, than to induce and enable them to perform it: but this is contrary to universal observation and experience.

P. xxx. l. 13. 'Nay more, it affords us actual 'support in the discharge of our duty, by strength- 'ening our feeble nature, and invigorating our vir- 'tuous resolutions.' This indeed is something more, than 'telling us what we ought to do:' but the grand *desideratum*, a *willing mind*, is not provided for. Unless it be true, in fact, that all baptized persons are inspired with holy desires, inclinations, and counsels, and an efficacious excitement to good

works; the whole must come far short of what our case requires, as far as baptism is concerned.

Note from Barrow, '*To all persons, &c.*'<sup>1</sup> If this were indeed the case, surely we should witness more of the happy effects, in children, and young persons, brought up under religious instructions. But what impartial observer does not know, that baptized children, from the first dawn of reason; are as self-willed, wayward, passionate, rebellious against authority, as envious, contentious, prone to deceit, and unteachable in respect of what is truly good, as other children are?

P. xxx. l. 18. '*If we make, &c.*'<sup>2</sup> 'Being by nature born in sin, and children of wrath, we are hereby made the children of grace.'<sup>3</sup> According to this, either 'the outward and visible sign,' in baptism, or 'the inward and spiritual grace,' or both combined, makes the baptized person, a child of grace: and if baptism is regeneration, or uni-

<sup>1</sup> "To all persons by the holy mystery of baptism duly initiated to Christianity, or admitted into the communion of Christ's body, the grace of God's Holy Spirit certainly is bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them; enlightening their minds, rectifying their wills, purifying their affections, directing and assisting them in their practice; the which holy gift (if not abused, ill-treated, driven away, or quenched by their ill behaviour) will perpetually be continued, improved, and increased to them."

<sup>2</sup> "If we make a right use of baptismal grace, it is increased; and by repeated additions, in consequence of right use, it carries forward the human soul from one degree of religious proficiency to another, till it qualifies us to be "heirs of God," and joint heirs with Christ."

<sup>3</sup> Catechism.

formly attended by it; then all who are rightly baptized, become, *at the time*, ‘children of grace,’ that is, children of God. Yet the passage, under consideration, states men’s being qualified to be, “heirs of God, and joint heirs of Christ,” (for so all the children of God are,) as a distant thing, distinct both from the outward sign, and the inward grace of baptism, and the result of ‘making a right use of ‘baptismal grace.’ No doubt, it is our bounden duty, to make a right use of every ‘means of grace,’ and of every inward good desire, counsel, or suggestion: and except we do this, we are not authorized to expect the blessings of adoption, and the Spirit of adoption; but if we depend on our own strength and resolutions, and ‘trust in our own hearts;”<sup>1</sup> instead of “trusting in the Lord with all our “hearts;” our confidence will surely be put to shame, as Peter’s was. Baptismal grace will be more fully considered, in the remarks on the next chapter: but it may here be noted; that, whatever it be; it must either be made a proper use of, from the first dawn of reason; or it will speedily be lost: and, in how few instances, the former is the case, needs not to be repeated. “Even a child may be known by “his doing, whether his work be pure, and whether “it be right.”<sup>2</sup>

P. xxxii. l. 7. ‘It rests with ourselves, whether ‘we will obey its suggestions,’ that is, those of the Holy Spirit. No man obeys the suggestions of the Spirit, against his will; and certainly they may be

<sup>1</sup> Prov. xxviii. 26.

<sup>2</sup> Prov. xx. 11:

withstood, or quenched : but a question here comes in our way, How is it that all men do not finally and fatally resist the Holy Spirit ; seeing all are by nature alike depraved ? To this question, the apostle suggests an answer, when he says, We “ were by “ nature the children of wrath, even as others ; but “ God, who is rich in mercy, for his great love “ wherewith he loved us ; even when we were dead “ in sin, hath quickened us together with Christ : “ by grace are ye saved :”<sup>1</sup> and with this the liturgy and articles of our church coincide. ‘ As by thy ‘ special grace preventing us, thou dost put into our ‘ hearts good desires ; so by thy continual help we ‘ may bring the same to good effect.’<sup>2</sup> ‘ Wherefore ‘ they, which be endued with so excellent a benefit ‘ of God, be called, according to God’s purpose, by ‘ his Spirit working in due season ; they through ‘ grace obey the calling.’<sup>3</sup> The language, however, of the passage under consideration, implies that the influence of the Holy Spirit, which is spoken of, is merely a *suggestion* to the mind, reminding, or informing, us, of something forgotten or unknown, without any direct efficacious operation on the will and affections : and a quotation from Dr. Jortin, which follows, confirms the same opinion : but this is widely different from “ God’s working in us to “ will and to do :”<sup>4</sup> and putting into our hearts *good desires* ; as it will ere long be more fully shewn.

P. xxxii. l. 9. ‘ Even St. Paul allowed the possi-

<sup>1</sup> Eph. ii. 3—5.

<sup>2</sup> Col. East. Sunday.

<sup>3</sup> Art. xvii.

<sup>4</sup> Phil. ii. 13.



'bility of his having received the grace of God in 'vain.' That there is a sense, in which men may "receive the grace of God in vain," cannot be denied: but, in the passage referred to,<sup>1</sup> it is evident, that the apostle is not speaking concerning the grace of God, given to him, being in vain, as to his own salvation; but as to the labours, and self-denials, and success of his ministry: "I laboured more abundantly than they all: yet not I, but the grace of God which was with me." When he says, in another place, "We then, as workers together with God, beseech you also, that ye receive not the "grace of God in vain;"<sup>2</sup> he certainly referred to the amazing love of God, spoken of in the preceding chapter; especially, in making "Him, who "knew no sin, to be sin for us; that we might be "made the righteousness of God in him;" and in condescending to "beseech us to be reconciled "unto God."<sup>3</sup> He did not at all refer to the grace of baptism, or even to any internal influence, or suggestions, of the Holy Spirit. And let it here be noted that *suggestions* is no scriptural term: and many even among Calvinists, regard it rather with a suspicious eye, as leaning towards enthusiasm; when they meet with it, in the writings of their brethren. For, certainly, it does not much differ from *impressions, whispers, revelations, &c.*

P. xxxii. l. 21. 'The whole analogy of nature 'shews, that we are not to expect any benefits, 'without making use of the appointed means for 'obtaining or enjoying them.'—This quotation from

<sup>1</sup> 1 Cor. xv. 10.

<sup>2</sup> 2 Cor. vi. 1.

<sup>3</sup> 2 Cor. v. 18—21.

Bp. Butler, is entirely coincident with what has been before stated.<sup>1</sup> Our duty, and the way in which every blessing is to be expected, are accurately stated. But the rich mercy of God, who has often been found "of them who sought him not,"<sup>2</sup> may 'prevent us with the blessings of his goodness,' and both far exceed what we have a right to expect, and anticipate our very desires. 'Almighty and everlasting God, who art always more ready to hear than we to pray, and to give more, than either we desire or deserve.'<sup>3</sup>

P. xxxii. l. 24. 'The terms, &c.'<sup>4</sup> Certainly the Holy Spirit neither 'forces us, nor suspends our own powers:' but there is an influence, often mentioned in the scripture, and in our liturgy, which is here entirely overlooked, viz. that of *inclining the heart*, and "working in us to will." "The Lord our God be with us, as he was with our fathers;—that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments."<sup>5</sup> "Incline my heart unto thy testimonies, and not unto covetousness." "Incline not my heart to any evil thing."<sup>6</sup> To the same import are the promises of a new heart, and the prayers grounded on them:<sup>7</sup> as well as what is spoken of the Lord's

<sup>1</sup> See remarks on p. xxiv. l. 9.    <sup>2</sup> Rom. x. 20.    <sup>3</sup> Col. 12 Sun. after Trinity.

<sup>4</sup> 'The terms of scripture represent the Spirit of God, as an assisting, not forcing power, as not suspending our own powers, but enabling them; as imparting strength and faculty for our religious work, if we will use them; but whether we will use them or not, still depending upon ourselves.

<sup>5</sup> 1 Kings viii. 57, 58.    <sup>6</sup> Ps. cxix. 36. cxli. 4.    <sup>7</sup> Ps. lii. 10. Jer. xxiv. 7. xxxii. 39, 40. Ez. xi. 19. xxxvi. 26.

“preparing the heart.”<sup>1</sup> ‘O almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing, which thou commandest, and desire that which thou dost promise.’<sup>2</sup> ‘Stir up, we beseech thee, O Lord, the wills of thy faithful people.’<sup>3</sup> ‘Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.’<sup>4</sup> After each of the commandments has been read by the minister, the people are taught to pray ‘Lord have mercy upon us, and incline our hearts to keep this law:’ and after the tenth, ‘Lord have mercy upon us, and write all these laws in our hearts, we beseech thee.’<sup>5</sup> It is, thus, that “the grace of God,” as distinct from his word of precept, counsel, and encouraging exhortation, inwardly and efficaciously “teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.”<sup>6</sup> Were it possible to implant the love of honesty in the heart of a thief, and to “incline his heart” to obey the salutary laws of the land, it would produce an entire change in his character and conduct, without either forcing him, or suspending his own powers; and more effectually teach him to live justly, than any laws, penalties, threats, promises, persuasions, or expectations could do. This however, “is impossible

<sup>1</sup> 1 Chr. xxix. 18. Ps. x. 17. Prov. xvi. 1. <sup>2</sup> Col. 4 Sun. after Easter. <sup>3</sup> Col. 25 Sun. after Trin. <sup>4</sup> Col. communion service, &c. See also, prayer for the king. Morning and Evening. ‘Replenish him with the grace of thy Holy Spirit that he may alway incline to thy will.’

<sup>5</sup> Jer. xxxi. 33. Heb. viii. 10. <sup>6</sup> Tit. ii. 11, 12.

“with man, but with God all things are possible;”<sup>1</sup> and he has promised to do it, and is continually performing that promise. “Thy people shall be willing in the day of thy power.”<sup>2</sup> “The grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.”<sup>3</sup>

P. xxxiii. l. 9. ‘*To walk, &c.*’<sup>4</sup> This is a brief and just statement of the subject: only it may be observed, that pride, ambition, envy, and malice, are as much *selfishness*, as avarice or dishonesty. ‘The good motions of the Spirit’ excite men to repentance, and faith in Christ, as well as to other acts of holy obedience. ‘An act’ must be *voluntary*; else the man, who seems to *act*, is really *passive*; as those unhappy persons are, whose limbs are involuntarily moved in some kinds of disease.

P. xxxiii. l. 14. ‘*All the, &c.*’<sup>5</sup> I suppose the eighth of Romans, and not the seventh is intended: but there is nothing, in either chapter, stating, that

<sup>1</sup> Matt. xix. 26.    <sup>2</sup> Ps. cx. 3.    <sup>3</sup> Art. x.

<sup>4</sup> ‘To walk after the flesh, is to follow wherever the impulses of sensuality and selfishness lead us, which is a voluntary act. To walk after the Spirit, is steadily and resolutely to obey good motions within us, whatever they cost us; which is also a voluntary act.

<sup>5</sup> ‘All the language of this remarkable chapter (Rom. viii.) proceeds in the same strain; namely, that after the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it, or not. If ye through the Spirit do mortify the deeds of the flesh, ye shall live. It is through the Spirit that we are enabled to mortify the deeds of the flesh. But still, whether we mortify them or not, is our act, because it is made a subject of precept and exhortation so to do.

‘ after the Spirit of God is given, it remains and  
 ‘ rests with ourselves, whether we avail ourselves of  
 ‘ it, or no.’ St. Paul is not speaking of the Spirit of  
 God being first given to sinners; but distinguishing  
 between those who “walked after the Spirit,” and  
 those who “walked after the flesh;” those who had  
 the Spirit, and those who had not. “Ye are not in  
 “the flesh but in the spirit, if so be the Spirit of  
 “God dwell in you: now if any man have not the  
 “Spirit of Christ he is none of his.”<sup>1</sup> If men lived  
 and walked after the flesh, it was because “they  
 “had not the Spirit of Christ, and were none of his.”  
 “But if through the Spirit,” depending on him to  
 teach, incline, and enable them, and praying for  
 these blessings, “they mortified the deeds of the  
 “body,” they were Christ’s, had his Spirit dwelling  
 in them, and would live by him.—Certainly “mor-  
 “tifying the deeds of the body,” must be *our* act,  
 if done at all, and so is every act of obedience: but  
 then it is done, ‘by the special grace of God putting  
 ‘into our minds good desires, and by his continual  
 ‘help,’ enabling us ‘to bring them to good effect.’<sup>2</sup>  
 For when “we work out our own salvation with  
 “fear and trembling; it is God that worketh in us  
 “both to will and to do of his good pleasure.”<sup>3</sup>  
 “Now the God of peace—make you perfect in  
 “every good work to do his will, working in you  
 “that which is well pleasing in his sight through

<sup>1</sup> Rom. viii. 9. 11.    <sup>2</sup> Col. for Easter Sun.    <sup>3</sup> Phil. ii. 12,  
 13. *Εργάζεσθαι ἐν ἡμῶν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν*, “working effectually  
 “in us, both to will and to work effectually.” The same verb  
 is used in both clauses.

“Jesus Christ.”<sup>1</sup> ‘The grace of Christ—doth take away the stony heart, and giveth an heart of flesh: and although those, that have no will to good things, he maketh them to will; and those that would do evil things, he maketh them not to will the same: yet, nevertheless, he enforceth not the will; and therefore no man, when he sinneth, can excuse himself as not worthy to be blamed, or condemned, by alledging that he sinned unwillingly, or by compulsion.’<sup>2</sup>—“Seeing ye have purified your souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren.”<sup>3</sup>

“Whereunto I also labour, striving according to his working, which worketh in me mightily.”<sup>4</sup>

P. xxxiii. l. 24. ‘*Health, &c.*’<sup>5</sup> Health and strength, with very many other things, are gifts of God, or talents committed to our stewardship, of which a good, or a bad, use may be made. Depraved nature disposes us to make a bad use of them, to waste, or to bury them: but special grace teaches, inclines, and enables, the possessor, to improve them to the glory of God, the benefit of mankind, and

<sup>1</sup> Heb. xiii. 20, 21.    <sup>2</sup> Tenth Article, of the 42 Articles of Edw. VI. p. 331. vol. ii. ‘The fathers of the English church;’ a very useful work, to which further references will be made.

<sup>3</sup> 1 Pet. i. 22.    <sup>4</sup> Col. i. 29.

<sup>5</sup> ‘Health is God’s gift; but what use we will make of it, is our choice. Bodily strength is God’s gift; but of what advantage it shall be to us, depends upon ourselves. Even so, the higher gift of the Spirit remains a gift, the value of which will be exceedingly great; will be little; will be none; will be even an increase of guilt and condemnation, according as it is applied and obeyed, or neglected and withstood.

eventually to his own abundant advantage. The strivings of the Spirit, producing convictions, and transient effects, are, in some respects, of the same nature. Even the gift of prophecy and miracles might be improved or perverted: but "the sanctification of the Spirit unto obedience," or 'special grace,' is wholly of another nature; and, as far as it is vouchsafed, it efficaciously leads men to improve every talent, and to employ aright every other gift of God. But what is there in fallen man, which can improve, as a talent, the special grace of God? "The flesh lusteth against the Spirit:"<sup>1</sup> fallen nature against that which is born of the Spirit. 'Man is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit.'<sup>2</sup>

P. xxxiv. l. 6. "Grieve not the Spirit of God:" therefore he may be grieved; being given he may be rejected; rejected he may be withdrawn.' The apostle does not say this. A father may be grieved by the misconduct of his son, yet he may not disinherit him: a husband may be grieved by the misconduct of his wife, and yet not divorce her. David grieved the Holy Spirit, as much perhaps as this possibly could be done: yet "the joy of God's salvation was restored to him."—One question, in the controversy between the Calvinists and their opponents, is this: Whether the Spirit of life and sanctification be ever finally withdrawn from those, who are by him "sealed unto the day of redemption:" and this question ought not to be prejudged. In

<sup>1</sup> Gal. v. 17.

<sup>2</sup> Art. ix.

the remarks on the fourth chapter, it will be considered.

P. xxxiv. l. 15. ‘Hence<sup>1</sup> it appears, &c.’<sup>2</sup> Peter addresses the churches in Asia as those “who had obtained like precious faith;” and as those to whom “divine power had given all things that pertain to life and godliness.”<sup>3</sup> But can it be supposed that he intended to warrant the sincerity of every professed christian, in all these churches? Or that none, but true christians would ever read his epistle? Many warnings shew the contrary.

Men, professing christianity, might be hypocrites; (what church has hitherto been free from them?) and some true christians might “fall from their own steadfastness; yet “God might give them “repentance,” and so they might “recover themselves out of the snare of the devil;”<sup>4</sup> and therefore not be among those, who “wrested the scriptures “to their own destruction.”

P. xxxiv. last line. ‘Although they had already ‘received the Holy Ghost.’ It does not appear, in what sense this is meant. The expression; in scripture generally signifies miraculous powers, not sanctifying grace. Nothing concerning these is spoken

<sup>1</sup> From 2 Pet. iii. 16—18.

<sup>2</sup> ‘Hence it appears, that there was danger, lest those “who had obtained like precious faith” “with St. Peter himself, those to whom “Divine Power had given all things that pertain unto life and godliness,” “there was danger lest persons of this description should be “led away with the error of the wicked;” lest they should “fall from their own steadfastness,” “and “wrest the scriptures to their own destruction.”’

<sup>3</sup> 1 Pet. i. 1—3.      <sup>4</sup> 2 Tim. ii. 25, 26.



by St. Peter, in this second Epistle; nor is the Holy Spirit mentioned, except as speaking by the ancient prophets.

P. xxxv. l. 1. ‘*The precept, &c.*’<sup>1</sup> This, modern Calvinists would generally allow; provided, the word, *consequence*, were explained to mean, our duty, of “giving all diligence,” and the proportion which is to be expected, of our “growth in grace,” to the degree of our diligence, according to the truths, promises, and precepts of scripture. “I laboured more abundantly than they all; yet not I, but the “grace of God which was with me.”<sup>2</sup>

P. xxxv. l. 15. ‘*First,*<sup>3</sup> &c.’<sup>4</sup> But few Calvinists, and still fewer of the evangelical clergy, would object to the general import of this quotation.

P. xxxv. l. 27. ‘*In what manner, &c.*’<sup>5</sup> It

<sup>1</sup> ‘The precept, “Grow in grace, and in the knowledge of “our Lord and Saviour Jesus Christ,” ‘proves, that there are “degrees in grace and Christian knowledge, and that the growth “and increase of these spiritual endowments must be the consequence of our own exertions.’

<sup>2</sup> 1 Cor. xv. 10.    <sup>3</sup> On Phil. ii. 12, 13.

<sup>4</sup> ‘First, That the personal exertions of Christians are necessary for salvation, else why should they be commanded “to “work out their salvation,” “and that too “with fear and trembling,” “with an anxious care lest, their exertions should not “be successful, and lest from their negligence, the furthering “help of the Spirit should be withdrawn? And, secondly, That “God influences both the wills and the actions of Christians, “God “worketh in you, both to will and to do.” “Thus does this “passage incontestably prove, both the energy of man and the “operation of God, in the great work of salvation.’

<sup>5</sup> ‘In what manner, or in what proportion, if I may so say, “God and man co-operate, I am utterly unable to explain, or

would be well, if persons on both sides in respect of these controverted points, would adhere to this, that ‘they are utterly unable to explain or discover,’ many things respecting them. ‘Indeed exactly to define the manner of the concurrence of divine grace with the human will; and to say what grace alone performs, and what free-will, with and under grace, performs, is a matter of no small difficulty. Indeed, this very thing is, not perhaps improperly, placed by learned and pious men, among “the deep things of God, and “his ways which are “past finding out.” ‘But, however we may not know the manner of the thing, the thing itself is firmly to be believed.’<sup>1</sup>—*Liberum arbitrium*, (translated *free will*,) is here used in a sense different from that, in which the reformers generally took it: for they oppose it to *servum arbitrium*, or a will enslaved by sinful passions, and inclined to evil; not to the want of free agency. St. Augustine, however, in a passage quoted by his Lordship, uses the term, in the same sense as Bp. Bull.

P. xxxvi. last line. ‘That man possesses free-will; and that God by his Spirit influences this free-will, without destroying it, is indisputably true; but how this is effected, is an inexplicable mystery.’ This is very clearly stated; if free-will be understood to mean free agency. God, by in-

‘discover. But this is no more a reason for my disbelief of this co-operation, than my inability to comprehend the union of the divine and human natures in Christ is a reason for my believing that Christ was both God and man.

<sup>1</sup> Translation of Latin quotation from Bp. Bull, in *Refutation*.

fluencing the will, neither destroys it, nor in the least interferes with the exercise of it.

P. xxxvii. l. 9. God does not so work, as to exclude our own care and industry, that is, he does 'not work irresistibly.'<sup>1</sup> He works efficaciously, not to *exclude*, but to *excite*, and *assist*, our diligence, and to render it successful.—The whole argument in the subsequent part of the quotation from Bp. Sherlock, turns on the difference between "God working in us both to will, and to do," and his supposed 'working in us whether we will or no : ' and as none of that body, whose cause I have presumed to advocate, are so absurd, as to maintain the latter, I have no further concern with it. One thing indeed it proves ; viz. that it has long been the lot of Calvinists to be either misunderstood, or misrepresented, by their opponents.

P. xxxviii. l. 14. '*It appears, &c.*'<sup>2</sup> The critique on this important verse,<sup>3</sup> may probably be well-grounded : but the apostle intended more than to declare, that salvation by grace, through faith, is

<sup>1</sup> Quotation, Bp. Sherlock.

<sup>2</sup> ' It appears to me, that the word *τὸ* refers neither to *χαριτι* nor to *πίστει* exclusively, but to the whole sentence, *Τῇ γὰρ χαριτι καὶ τῇ πίστει διὰ τῆς πίστεως*, and that the apostle intended to declare, that salvation by grace through faith is not derived from man, but is the free-gift of God through faith in Christ, as he says in another place, " the gift of God is eternal life, through Jesus Christ our Lord." ' By the expression, " ye are saved," ' St. Paul did not mean to tell the Ephesian converts, that their salvation had actually taken place, or that it was certain ; but that they were enabled to obtain salvation,'

<sup>3</sup> Eph. ii. 8.

' not derived from man, &c. His words, undeniably, contain, not a *general*, but a *particular*, proposition, concerning the Christians at Ephesus, as " saved by " grace through faith, &c."—It will be needful here, to look back on the preceding verses.—" You, hath he " quickened who were dead in trespasses and sins ; " wherein in times past ye walked, according to the " course of this world, according to the prince of " the power of the air, the spirit that now worketh " in the children of disobedience : among whom " also we all had our conversation in times past, in " the lusts of our flesh, fulfilling the desires of the " flesh and of the mind ; and were by nature the " children of wrath even as others. But God, who " is rich in mercy, for his great love, wherewith he " loved us, even when we were dead in sins, hath " quickened us together with Christ ; by grace ye " are saved."<sup>1</sup> They had been " dead in sins," " children of disobedience," " children of wrath : " and God of his rich mercy had raised them ' from ' the death of sin to the life of righteousness.' Thus " by grace were they saved."—" And hath " raised us up together, and made us to sit together " in heavenly places in Christ Jesus ; that in the " ages to come, he might shew the exceeding riches " of his grace, in his kindness towards us through " Jesus Christ. For by grace are ye saved, through " faith, and that not of yourselves, it is the gift of " God : not of works lest any man should boast, " For we are his workmanship created in Christ

<sup>1</sup> Eph. ii. 1—5.

all professed christians, whether hypocrites or sincere believers, were called *saints* in the apostle's language; or whether he speaks of the whole company, as being, in the judgment of charity, what they appeared and professed to be, is a question, which will require a fuller investigation in the sequel. Every *true* Christian; however, at Ephesus, and in every other place, and every true Christian, through all succeeding ages, and in all places, have been and are, brought into a state of acceptance and reconciliation to God, according to the plain language of the New Testament. "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom we have access into this grace, wherein we stand, and rejoice in hope of the glory of God."—"Much more then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God, by the death of his Son, much more, being reconciled, we shall be saved by his life."<sup>1</sup> In what sense these latter verses are to be interpreted; and whether all *true* christians will be finally saved, forms a distinct question, the discussion of which is reserved to another part of the work.

P. xxxix. l. 9. "According to his mercy he saved us, by the washing of regeneration." 'No one will contend that every baptized person is actually saved, or certain of salvation.'—Whether 'the washing of regeneration' be synonymous with

‘being baptized,’ will require a fuller consideration hereafter: but the apostle adds, “and renewing of the Holy Ghost, which he shed on us abundantly, &c.” Now “the renewing of the Holy Ghost” evidently denotes something distinct from baptism, if not subsequent to it.—The apostle writing to the Christians, who had been baptized, says, “Be ye transformed in the renewing of your mind.” “That ye put off, as concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind.”<sup>1</sup> “The inward man is renewed day by day;” that is, “Beholding, as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”<sup>2</sup> “That we, being thy children by adoption and grace, may daily be renewed by the Holy Spirit.”<sup>3</sup> But Calvinists in general do not maintain, that all who are regenerate, and in a measure renewed by the Holy Spirit, ‘are certain of salvation.’ We indeed believe, that they will certainly be saved; but it is only by diligence in every good thing, that they can obtain, or preserve, the assured hope of final salvation, or be certain of it in their own minds.<sup>4</sup>

P. xxxix. l. 17. ‘The same observations will apply to the passages, “Baptism doth now save us.”—The outward baptism admits into the visible church; the inward grace of baptism admits us into “the church of the first-born, whose names are written in

<sup>1</sup> Rom. xii. 2. Eph. iv. 23.

<sup>2</sup> 2 Cor. iii. 18. iv. 6.

<sup>3</sup> Col. Christ. Day.

<sup>4</sup> Heb. vi. 11, 12. 2 Pet. i. 6—10.

“heaven:”<sup>1</sup> in the same manner, as Noah entered into the ark, and was saved. He was not actually safe from all perils, on first entering the ark; for it might have been wrecked, had not the covenant and promise of God secured both it and him.<sup>2</sup> For these “were immutable things, in which it was impossible for God to lie.”<sup>3</sup> Yet Noah had to endure various privations, hardships, and apparent perils; and if his faith had not been very strong, many alarms also. Thus, as we think, every true christian, every one, who has the inward grace of baptism, is “saved.” His salvation is secured by the promise and covenant of God, and will certainly be accomplished; though he have to pass through many trials and temptations, perils and alarms, in the mean while.—‘Mercifully look upon this child: wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ’s church; and, being stedfast in faith, joyful in hope, and rooted in charity, may so pass the waves of this troublesome world, that he may finally come to the land of everlasting life.’—‘Ye have heard, that our Lord Jesus Christ has promised in his gospel to grant *all these things*, which ye have prayed for.’<sup>4</sup> If then we have prayed, not only for the child’s admission into the ark, but for his preservation to eternal life: why should we assume, that Christ has fulfilled his promise and answered our prayer, in the first particular; and yet doubt whether he will ever

<sup>1</sup> Heb. xii. 23.<sup>2</sup> Gen. vi. 18, 19.<sup>3</sup> Heb. vi. 17, 18.

\* Baptismal service.

fulfil his promise and answer our prayer, as to all the subsequent particulars? "He is faithful, who "has promised:" and whatever we expect and pray for in true faith, according to his promise, will assuredly be granted. "The like figure whereunto, "even baptism, doth also now save us; not the "putting away the filth of the flesh, but the answer "of a good conscience towards God."<sup>1</sup> If one professing faith in Christ, was sincere in doing it, he had "the answer of a good conscience towards "God;" and, being baptized on this profession, he was saved, in the same sense, as Noah was in the ark. This was the case of the Ethiopian treasurer.<sup>2</sup> If any one, on the other hand, made this profession, hypocritically, or, with a mere notional and dead faith, "he had the washing away the filth of the flesh," but not "the answer of a good conscience towards "God;" and so was not saved. This was the case of Simon Magus, as recorded in the same chapter.<sup>3</sup> Both were baptized by the same person, and both rightly,<sup>4</sup> in this sense: yet one had the inward washing by the Holy Spirit, the other the outward washing of water alone.

P. xxxix. l. 18. "We are saved by hope." The words may be rendered "We have been saved in "hope."<sup>5</sup> A "hope that maketh not ashamed, "because the love of God is shed abroad in our "hearts by the Holy Ghost."

<sup>1</sup> 1 Pet. iii. 21.    <sup>2</sup> Acts viii. 37—39.    <sup>3</sup> Acts viii. 13.

<sup>4</sup> Art. xxvii. xxviii.    <sup>5</sup> Rom. viii. 24. Τη ἐλπίδι σωθῆμεν.

Whether the first aorist, in this connexion, can bear to be interpreted in a *future* sense, the learned must determine.



P. xxxix. l. 21. ‘*The persons, &c.*’<sup>1</sup> Had no persons the *means* of salvation, except those, “who were reconciled to God by the death of his Son?” The means of salvation are afforded to all, who have the word of God sent to them.”<sup>2</sup> They who believe, with a penitent obedient faith, “pass from death to life,”<sup>3</sup> from condemnation to justification; they are reconciled to God, and adopted as his children, and are “made heirs according to the hope of eternal life.”<sup>4</sup> Thus, “They are called and saved with an holy calling.”<sup>5</sup> But others “put” “the word of salvation” “from them, and judge themselves unworthy of everlasting life.”<sup>6</sup> As, however, the latter may not finally persevere in unbelief; so, I would not, in this place, assume, that the former always persevere in obedient faith. Our general sentiments on this subject are well known; though many things relating to particulars are lamentably misunderstood: but this is not the proper place for discussing the subject. The language, in these scriptures, taken from the epistles, is exactly similar to that of our Lord. “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me *hath* everlasting life, and *shall* not come into condemnation; but hath passed from death unto life.”<sup>7</sup> “Verily, verily, I say

<sup>1</sup> ‘The persons here spoken of, were not actually and completely saved, but being “reconciled to God by the death of his Son,” they had now the means of salvation, of which they could not fail but through their own neglect.

<sup>2</sup> Acts xiii. 26. <sup>3</sup> John v. 24. <sup>4</sup> Tit. iii. 7. <sup>5</sup> 2 Tim. i. 9.

<sup>6</sup> Acts xiii. 46. <sup>7</sup> John v. 24.

“unto you, he that believeth on me *hath* everlasting life.” “Whoso eateth my flesh, and drinketh my blood *hath* everlasting life.”<sup>1</sup> “And I give them eternal life, and they shall never perish.”<sup>2</sup> And to that of John Baptist: “He, that believeth on the Son of God, *hath* everlasting life.”<sup>3</sup> It must strike any impartial man, as very remarkable, that so many passages of scripture, on this subject, should, evidently by design, be put either in the present or past tense; when the future seems so much more suitable, in the judgment of our numerous and learned opponents.

P. xl. l. 2. ‘The gospel is called in scripture,’ “the way which leadeth unto life,” ‘a new and living way, and the way of salvation.’—Whether Christ himself, “the Way, and the Truth, and the Life,” rather than the gospel, be not meant, in the second of these texts, the reader will determine.

P. xl. l. 9. ‘*In this quotation, &c.*’<sup>4</sup> There is some doubt, what quotations are here referred to; for the latter does not occur, within four preceding pages. It is not, however, the opinion of modern

<sup>1</sup> John vi. 47. 54.    <sup>2</sup> John x. 23.    <sup>3</sup> John iii. 36.

<sup>4</sup> ‘In this quotation, St. Paul says, “by grace ye are saved;” and in the preceding he commanded the converts to “work out their salvation:” “In this, says Dr. Jortin, there is no inconsistency. Men are saved by grace, because without God’s favourable assistance and acceptance of their imperfect endeavours, they could not of themselves acquire eternal life; and at the same time it is no less true that they work out their salvation, because unless they exert their own powers, the grace of God alone will in no wise force them to be saved. Thus God’s working in or with us, and our working together with God, are easily reconciled.”

Calvinists, that "being saved by grace," is at all inconsistent with "working out our own salvation;" or that "the grace of God does in any wise 'force' them to be saved:" "for it is God, that worketh 'in us, both to will and to do of his good pleasure:" 'The grace of God in Christ preventing us, that 'we may have a good will and working with us 'when we have that good will.'<sup>1</sup>—'Grace,' or undeserved mercy, concurred, so to speak, with infinite wisdom, in forming the glorious plan of salvation. Grace promised the Saviour to fallen man: grace sent the divine Saviour, and "delivered him up," as a willing Sacrifice, "for us all:" grace raised the Saviour from the dead, and placed him on the mediatorial throne: grace sent us "the word of the "truth of the gospel;" "God hath not dealt thus "with every nation:" grace quickened us, when dead in sin: "we are justified freely by the grace "of God:" by grace we are sanctified: and grace will put every heir of God in full possession of his eternal inheritance.<sup>2</sup> Is there one link, (so to speak) in this chain, which any man will deliberately ascribe to human merit, or human efforts, or to any thing, except the unmerited mercy and favour of God alone?

P. xl. l. 23. 'The Spirit, &c.'<sup>3</sup> It is evident, that

<sup>1</sup> Art. x.    <sup>2</sup> Zech. iv. 6—9.

<sup>3</sup> "The Spirit helpeth our infirmities, for we know not what 'we should pray for as we ought;" the Spirit helps, but does 'not compel us; it supplies the deficiency of our natural strength, 'by suggesting what is right, and by assisting our weakness in 'performing it. The Greek word συνιτιλαμχανται expresses the

the apostle is not here speaking of unconverted men; but of himself and his fellow-christians. Though by nature "without strength;"<sup>1</sup> by grace they had some strength, but this was attended with many infirmities, by reason of "sin, which dwelleth in them." But the Spirit helped them against these infirmities. "That which is born of the Spirit," is spirit; and with "that which is born of God," the Holy Spirit co-operates, to render it victorious: but not with the unrenewed hearts of sinners, or with the flesh, which will never concur and co-operate in its own crucifixion. To the quotation from Doddridge, I shall add another quotation more fully to shew his meaning.—'We are surrounded with so much ignorance and prejudice, that in many instances, "we do not know what to pray for as we ought;" because we know not, on the whole, what may be best for us. But the Spirit itself manages all these affairs for us, guiding our minds to suitable petitions, and exciting in them correspondent affections; and sometimes inspiring us with that ardour of holy desire, which no words can express, but must therefore vent themselves in unutterable groanings.'<sup>2</sup> 'For ever adored be the

'co-operation for which we contend, more clearly than the English word "helpeth." "It literally expresses, says Doddridge, the action of one who helps another to bear a burden, "by taking hold of it on one side, and lifting or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with his Almighty aid."

<sup>1</sup> Rom. v. 6.

<sup>2</sup> Dod. Par. on Rom. viii. 26.

‘divine goodness, in sending down his Spirit on such sinful creatures, to help our infirmities, to implant and excite graces in our hearts, to be a source of perfect delights, and our eternal happiness.’<sup>1</sup>

Some exhortations are next adduced; to which very many more might be added, which prove, that ‘some approach—towards God on the part of man; some exertion of their own will, is necessary to obtain the effectual assistance’ of God. I trust, that the Evangelical clergy are not remarkably deficient in enforcing these exhortations: nay, I must confidently aver, that they, as a body, abound above others in doing this: and that, they would not be so generally disapproved, did they not thus “testify of the world,” (though called christian, as our Lord did of the world, as called Jews,) that the “works of it are evil;”<sup>2</sup> and did they not, by such addresses to the consciences of their hearers, with a plainness which often offends, shew, that the profession of christianity will never save from eternal damnation those, who refuse to comply with these exhortations.

P. xli. l. 27. ‘*The purification, &c.*’<sup>3</sup> “Ye have purified your souls.”<sup>4</sup> This was, not only in part, but entirely, their own act. The act of the Holy Spirit consisted, in ‘enlightening their minds, stir-

<sup>1</sup> Dod. Improvement on Rom. viii.      <sup>2</sup> John vii. 7.

<sup>3</sup> ‘The purification of the souls of these christians was in part, owing to their own act in obeying the truth, through the assistance of the Spirit.’

<sup>4</sup> See on 33 Refutation. Jam. iv. 8.      1 Pet. i. 22.

ing up their wills, and aiding and prospering their endeavours.' If any, whether Calvinists or others, suppose, that the influence of the Holy Spirit supercedes our own labour, they doubtless have unscriptural views on the subject.

P. xlii. l. 13. 'The same apostle, &c.' The original word, rendered *communion*,<sup>2</sup> signifies *participation*, or *copartnership*, *joint communication*, or *mutual intercourse*.<sup>3</sup> In none of the texts referred to, does the idea of *co-operation*, in the sense here

<sup>1</sup> 'The same apostle prays for "the communion of the Holy Ghost;" and both the Greek and English words imply the most intimate co-operation, and signify that the graces and virtues, on which salvation depends, are the joint or common operation of the supernatural power of the Holy Ghost, and of the natural power of man; that the Holy Ghost acts with men, in such manner that their separate or respective parts cannot be perceived or distinguished.'

<sup>2</sup> 2 Cor. xiii. 14.

<sup>3</sup> *Koinonia* (α κοινος) *Communio, communitas, consortiū, societas, communicatio, participatio*.—*Officium charitatis*. (Hederic.) In Acts ii. 42. 1 Cor. i. 9. Gal. ii. 9. Phil. i. 5, ii. 1. iii. 10. 1 John i. 3. 6, 7, it is translated *fellowship*. In Rom. xv. 26, *contribution*. Heb. xiii. 16, *to communicate*.—*Koinos*. Cui est *communis, socius, particeps*. (Hederic.) Luke. v. 7—10. 2 Cor. viii. 23. Philem. 17. *Partner*, or, *partners*.—Matt. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. Phil. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. *Partakers*. Philem. 6, *communication*. Heb. x. 33, *companions*.—*Koinos*. In *commune venio, commune aliquid habeo, particeps sum, communico: consentio cum aliquo: sacrae cœnæ particeps fio*. (Hederic.) Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. *Communicatē*, Rom. xv. 27, *made partakers*. 1 Tim. v. 22; *be partaker*: Heb. ii. 14. 1 Pet. iv. 13, *are partakers*. 2 John 11, *is partaker*.—*Συνουσιαστος*, Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9, *partakers*. *Συνουσιαστος*, Rev. xviii. 4 *be partakers*. Eph. v. 11, *have fellowship*.—*Koinonizos*, 1 Tim. vi. 18, *willing to communicate*.

intended, at all appear; the original words, which are uniformly employed to convey that idea, are *Συνργῶν*, and *Συνργός*.<sup>1</sup> The word *Συνργία*, *co-operation*, is not found in the New Testament: and in all the places, in which God and man are spoken of, as co-operating, the salvation of others, not of the person or persons, thus working together with God, is uniformly meant.<sup>2</sup> In this case God is the Agent; and men are his willing instruments, aiming to promote his cause in the world, and using the appointed means of doing this, which he renders successful by his effectual operation.<sup>3</sup>—In the text, under consideration, the apostle was not speaking of any thing, in which co-operation was required; but praying that “the grace of the Lord Jesus, the love of the Father, and the communion,” (or participation with other christians,) “of the Holy Spirit,” the Comforter, might be with all those, to whom he wrote. He was not exhorting them to any duty; so that there could be no call on them to co-operate, except by adding a fervent Amen to his prayer for them.

When the apostle said, “I fill up that which is behind of the afflictions of Christ, in my flesh,

<sup>1</sup> *Συνργῶν*. Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. 2 Cor. vi. 1. Jam. ii. 22. *Gr.* *Συνργός*, Rom. xvi. 3. 9: translated *helpers and helper*. 21, *work-fellow*. 1 Cor. iii. 9, *labourers together*. 2 Cor. i. 24, *helpers*. viii. 23, *fellow-helper*. Phil. ii. 25, *companions in labour*. Col. iv. 11, *fellow-workers*. 1 Thes. iii. 2. Philam. 1. 24, *fellow-labourers*. 3 John 8, *fellow-helpers*.

<sup>2</sup> Mark xvi. 29. 1 Cor. iii. 9. 2 Cor. vi. 1. Acts xiv. 27. xv. 4. Rom. xv. 18.

“ for his body’s sake, which is the church ;”<sup>1</sup> did he mean, that the sufferings of Christ, and his sufferings co-operated in atoning for our sins? Or merely, that his sufferings were necessary, in order to bring sinners to receive and partake of the all sufficient atonement of Christ? If, in producing the willing mind to turn to God, the sinner’s co-operation with God be admitted, not only is the glory divided between two agents, and boasting introduced; but the will of man takes the lead, and seems entitled to the precedency. But as, “ It is God, that worketh “ in us both to will and to work,” all the glory is given to him; yet our bounden duty of “ working “ out our own salvation,” continues the same; and all the immense advantages of attending to it, are wholly ours; which claim our liveliest gratitude, while at the same time boasting is excluded. “ That “ no flesh should glory in his presence. But *of him* “ are ye in Christ Jesus, who of God is made to us, “ Wisdom, and Righteousness, and Sanctification, “ and Redemption: that according as it is written, “ He that glorieth, let him glory in the Lord.”<sup>2</sup>

P. xlii. l. 25. ‘ *And is not, &c.*’<sup>3</sup> In the person

<sup>1</sup> Col. i. 24.    <sup>2</sup> 1 Cor. i. 29—31.

<sup>3</sup> ‘ And is not this similar to what took place in our blessed Saviour himself? he was God and man in one Christ—He was perfect God and perfect Man. Though “ in him dwelt all the fulness of the Godhead;” yet, “ he was in all things made like unto his brethren,” and “ was in all points tempted like as we are.” We Christians are imperfect men, improved and assisted by that portion of divine grace, which it pleases God to bestow upon us.’



of Christ, 'perfect God and perfect Man,' the divine nature has, in all things, the precedency: but in the co-operation, intended to be illustrated by it, the power and will of man precede and render effectual, the supernatural powers of the Holy Spirit; unless we, unreservedly, ascribe our willingness to obey the call of the gospel to his special preventing grace. How far the intended illustration, from a topick, so extremely different, is admissible, may be questioned: for the union of the divine and human nature, in the person of Christ, has scarcely any thing, which accords to the co-operation of two agents in one work.—Even "the chiefest of the apostles" were 'imperfect men;' surely then the epithet is too feeble for the character of man, as he is by nature!

P. xliii. l. 9. *'The thoughts, &c.'* In speaking of Christ, his divine nature is, with exact propriety, placed first; but in mentioning the graces and virtues of christians, 'the natural power of man' precedes 'the supernatural power of the Holy Ghost.' This is perfectly consistent with that system, and indeed inseparable from it.

P. xliii. l. 21. *'We sometimes, &c.'* It would

\* 'The thoughts, words, and actions of Christ, preceded from the union of his divine and human natures; and the graces and virtues of Christians, proceed from the joint and common operation of the natural power of man with the supernatural power of the Holy Ghost, for "of his fulness have all we received."

\* 'We sometimes find them,' (the good works of men,) 'in scripture ascribed to God alone without any reference to man, and sometimes to man alone without any reference to God.'

have been more satisfactory to the reader, if his Lordship had quoted, or referred to, any texts of scripture, in which 'the good works of men are ascribed to God alone, without any reference to man.' I cannot call to memory any text to this effect. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."<sup>1</sup> The "fruits of the Spirit" are indeed coincident with those fruits of "righteousness, which are by Jesus Christ, unto the glory and praise of God;"<sup>2</sup> but they are not 'ascribed to God alone, without any reference to man:' for they spring from the mind, judgment, and affections of those, who are "led by the Spirit," "live in the Spirit," and "walk in the Spirit."<sup>3</sup> The will and the power, to perform good works, ought to be, and is in scripture, and in our articles and liturgy, ascribed to God alone; but how the good works themselves can be ascribed to God alone, without any reference to man, except by actually considering man as a mere *automaton*, does not appear.—In the co-operation before stated, in which God co-operated with his servants, in the conversion of sinners, it was clearly stated, that God is the great Agent, and man the instrument by which he works. But in good works, man is the sole agent, though "it is God, who worketh in him, both to will and to do:" and to speak of God as the Agent, is to represent man as merely passive, not working as a

<sup>1</sup> Eph. ii. 10.    <sup>2</sup> Phil. i. 11.    <sup>3</sup> Gal v. 16—18. 22—25.

voluntary agent, but wrought upon as a statue, or a corpse, without any choice, or consciousness.

P.xliv. l. 4. '*The grace, &c.*'<sup>1</sup> This passage, if detached from the context, might be interpreted to mean, that 'the grace of God' influences the heart and mind of man, by producing an inward change, called "a new heart," which effectually induces him to "walk in newness of life," in a manner, not at all interfering with his free agency: namely, by so enlightening the mind, rectifying the judgment, rendering the will submissive, and purifying the affections, by the omnipotent power of the Holy Spirit; that the man now, as willingly chooses to repent, believe, and obey, as he before did to rebel, to reject the gospel, and to harden his heart in unbelief. Yet he himself is not conscious of any influence, distinguishable from that of his own mind; but merely complies with the dictates of his enlightened conscience. Until at length perceiving, that an entire change has taken place in his views, judgment, desires, and affections, coincident with that, which is ascribed in scripture, to the new-creating grace of God; he learns to give him all the glory, and finds at the same time a great accession to his own comfort. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."<sup>2</sup> '*The grace of God,*

<sup>1</sup> 'That the grace of God co-operates with the free-will of men, can alone reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.'

<sup>2</sup> John iii. 21.

thus co-operating,' does indeed 'reconcile the numerous texts, both perceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.'

P. xliv. l. 10. '*The concurrence, &c.*' This

'The concurrence of God and man, says Archbishop Bramhall, in producing the act of our believing or conversion to God, is so evident in Holy Scripture, that it is vanity and lost labour to oppose it. If God did not concur, the Scripture would not say, It is God that worketh in us, both the will and the deed. If man did not concur, the Scripture would not say, Work out your own salvation with fear and trembling." 'If our repentance were God's work alone, God would not say to man, Turn ye unto me with all your heart: and if repentance were man's work alone, we had no need to pray, "Turn us, O Lord, and we shall be turned." 'We are commanded to repent and to believe: In vain are commandments given to them, who cannot at all concur to the acting of that which is commanded, Faith and repentance are proposed unto us, as conditions to obtain blessedness and avoid destruction. "If thou shalt confess with thy mouth, and believe with thy heart, thou shalt be saved." 'And, "except ye repent, ye shall all likewise perish." 'To propose impossible conditions, which they, to whom they are proposed, have no power either to accept or refuse, is a mere mockery. Our unbelief and impenitence is imputed to us as our own fault, "Because of unbelief thou wert broken off;" and, "After thy hardness and impenitent heart, thou treasurest up unto thyself wrath." 'Their unbelief and impenitence were not their own faults, if they neither had power to concur with the grace of God to the production of faith and repentance; nor yet to refuse the grace of God. The Holy Scripture doth teach us, that God doth help us in doing works of piety; "The Lord is my Helper," 'and, "The Spirit helpeth our infirmities." 'If we did not co-operate at all, God could not be said to help us. There is, therefore, there must be, co-operation. Neither doth this concurrence or co-operation of man, at all, entrench upon the power or honour of God, because this very liberty

quotation; from Bp. Bramhall, is not *materially* different from the sentiments of modern Calvinists. He allows, that in the act of our 'believing, or conversion to God,' 'It is God that worketh in us the will and the deed;' and we do not deny, that we must "Work out our own salvation with fear and trembling." None of us imagine, that 'our repentance is God's work alone;' and he admits, that if it 'were our work alone, we need not pray,' 'Turn thou us, O Lord, and we shall be turned.'—None of us suppose, that God has proposed 'impossible conditions, which they, to whom they are 'proposed, have no power to accept or *refuse*.' We have, by nature, both power and inclination to *refuse*; and nothing is wanting but a willing mind; in order to accept of them: but Bp. Bramhall, as far as I can judge from the quotation, would admit, that whatever *power* we have, we have not that willing mind, except by the grace of God. 'The liberty to co-operate is his gift;' but the inclination to comply with his proposal, is his also. How far the word *co-operate* is proper, may be questioned: but as the matter is here stated, I feel no great repugnancy to it; especially as explained in the concluding part of the quotation.

P. xlv. l. 23. 'These words, &c.'<sup>1</sup> 'The irre-

to co-operate is his gift, and this manner of acting his own institution.'

<sup>1</sup> 'These words, "Behold, I stand at the door, and knock," are not understood only of the minister's outward knocking at the door of the ear with persuasive words, but much more of God Almighty's knocking at the door of the heart, by his prevalent

‘ irresistible decree,’ is never the *cause* of a man’s heart being shut against the gospel: man’s depravity induces him to shut his own heart; and God, in righteous judgment, leaves him to his perverse choice, according to his own foreknowledge and purpose. But the heart is always shut, ‘ till God first knocks at the door of our hearts by his preventing grace, WITHOUT WHICH WE HAVE NO DESIRE TO OPEN UNTO CHRIST.’—‘ Not I alone’—Would St. Paul approve of this addition to, or gloss upon, his words?

P. xlviii. last line. ‘ *He infers, &c.*’<sup>1</sup> In imputing these sentiments to the Calvinists, indiscriminately, it would have been far more satisfactory, if some evidence in proof of the charge, had been adduced; especially from the writings of modern Calvinists, in the established church. It will pro-

ing grace. To what end doth he knock to have it opened, if he himself had shut it by an irresistible decree? God first knocks at the door of our hearts by his preventing grace, without which we have no desire to open unto Christ. And then he helps us by his adjuvant or assistant grace, that we may be able to open. Yet the very name of God’s adjuvant, or assistant, or helping grace, doth admonish us, that there is something for us to do on our parts; that is, to open, to consent, to concur. Why should our co-operation seem so strange, which the apostle doth assert so positively? “ We are labourers together with God.” “ And, “ I laboured more abundantly than they all;” “ yet not I (that is, not I alone) but the grace of God which was with me.”

<sup>1</sup> ‘ He infers that man has no concern whatever in working out his salvation; and that the thoughts, words, and works of those who shall be saved, are necessary and irresistible effects of divine grace: this is the error of Calvinists.’

bably be allowed by most readers, that the author of these remarks has had considerable opportunity of learning the sentiments of his brethren : but he can confidently declare, as in the presence of God, that he never heard one of them, or indeed any Calvinist, avowedly profess such tenets as these. It is indeed a serious thing, to advance such accusations against a large body of men, of whom his Lordship allows, many to be pious and diligent ministers, without clear and decisive evidence : and we must be excused, in answering with the apostle, “ Neither can they prove the things, whereof they “ now accuse us.”<sup>1</sup>

Modern Calvinists generally avoid the use of the word *irresistible*, as exceptionable, and not scriptural : and *necessary* in this connexion belongs, not to the system of those, who believe the predestination of an infinitely wise, just, and merciful God ; but to that of fatalists, heathen fatalists, and modern necessarians.

Note, P. xlviii. ‘ *We say, &c.*’<sup>2</sup> There have been, and still are, a considerable number, to whom the rebuke, in this quotation from Sherlock, is justly applicable : but, I have a confidence, that they

<sup>1</sup> Acts xxiv. 13.

<sup>2</sup> ‘ We say, that of ourselves we can do nothing ; whence they conclude, that we have nothing to do. We say, that it is the grace of God which enables us to do every thing ; from whence they conclude, that every thing must be left to the grace of God, and that we need only work ourselves into a strong persuasion that God is at work for us, and may sit still ourselves. And this persuasion, which is generally mere enthusiasm, they dignify with the name of Christian faith.’ Sherlock, v. 2. p. 80.

Receive it as frequently, constantly, and decidedly, from the evangelical clergy; as from any other ministers, either of the establishment, or elsewhere. The author of these remarks, during more than twenty years, was subjected to very much censure and many painful effects, for plainly protesting against this very enthusiasm, and antinomian delusion: and he cannot but think it hard, to be included in the same general sentence of condemnation, with the persons, whose pestiferous tenets, he so long, and he trusts, successfully opposed.—We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring clear evidence against the accused, and, having proved them guilty, proceed to pass sentence on them: but surely it is not candid, to conclude under one general sentence, so large and multifarious a body of men, as are now called ‘the Calvinists,’ making them all accountable for the faults of some individuals; and to class among them all the Evangelical clergy and their congregations! But I retract—it is not so much, in many instances, the want of candour and equity, as the want of information. We preach very publicly, but they disdain to hear us: we publish books on various subjects, but they will not deign to read them! for I hope no one, who has read them, would persist in charging us with tenets, which we openly disavow, and labour to discountenance, to the utmost of our ability.

P. xlix. l. 2. ‘Unitarians, to which title they have no more right, than Calvinists have to that of Evangelical divines.’—What exclusive right any



body of men have to the title of 'Evangelical divines,' I do not enquire. A certain description of ministers, and among them, several clergymen in the established church, were thus distinguished, before almost any, now living, were joined to the company. Whether, therefore, our predecessors arrogated to themselves the title of evangelical ministers; or others so denominated them, as noticing, in their preaching, a marked difference from that of other preachers, needs not here to be decided. It is certain, however, that the present race of 'Calvinists' did not give themselves or one another the title of Evangelical divines or ministers; for it was given to the body before many of these were born, and before almost any part had entered the ministry; and they have no option, whether they will be so called; or no; except by renouncing or concealing their present sentiments. It would indeed be a great blessing to mankind if all who are so called, and all who desire to be thought as much deserving of the title as others; were both in doctrine, spirit, and conduct, all which that title imports: "taking heed unto themselves, and to their doctrine, and continuing in them; for in so doing, they would both save themselves, and those that hear them." If, however, we had assumed to ourselves this title, it would not have been more justly censurable, than it is for men to call themselves, and one another, *Orthodox*. It may admit of some argument, whether *evangelical* opinions be right or not: but what

1. *orthodox* must be right, since the very name denotes it.

P. xlix. l. 23. '*It should, &c.*'<sup>1</sup> I quote this passage with cordial approbation, and recommend it to the special attention of the reader.

P. l. l. 8. '*I shall, &c.*'<sup>2</sup> The words in the Latin article, (of which the English is an authoritative translation,) are '*Ab originali justitia quam longissime distet.*' *Quam longissime* signifies, 'as far off as possible.'—'*Quam,*'<sup>3</sup> 'Very much, very greatly. Examples. *Quam maximè possem voce.* Terence. ('With the loudest voice that I could.') '*An est quod malim quam te quam doctissimum videre?*' (Cicero.) ('Is there any thing which I should rather choose, than to see thee as learned as possible?') '*Ut quam maximas, quam primum, quam æpiissime gratias agat.*' (Cicero.) ('That he may return thanks, as great, as speedily, and as often, as possible.') 'Very far gone from original right-

' 'It should be remembered, that all Scripture is given by inspiration, and is written for our learning. Every part of it is true, and equally true. It is our duty to read and attend to the whole. The whole Bible is the ground of our faith, and the rule of our life. We are to compare Scripture with Scripture; we must add truth to truth; and, disdaining all partial and narrow views of the Deity and his dispensations, search out "all the counsel of God," as far as it is revealed, if we wish to become wise unto salvation.'

' 'I shall first notice the article upon original sin, in which it is said, that "man is very far gone from original righteousness:" this expression implies, that original righteousness is not entirely lost, that all the good qualities and principles, with which man was at first created, are not absolutely destroyed.'

<sup>3</sup> Ainsworth on the word *quam*, (7.)

‘eousness,’ is superlative, and expressive ; but not so energetick, as the Latin. Whether it be true, or no, that ‘original righteousness is not entirely lost, &c. ;’ the article certainly gives no countenance to that sentiment ? ‘Original sin standeth not in the following of Adam, (*in imitatione Adami situm,*) as the Pelagians vainly talk ; (*fabulantur*;) but it is the fault and corruption, (*vitium et depravatio,*) of the nature of every man, that is naturally ingendered of the offspring of Adam, whereby (*qua fit ut*) man is very far gone (*quam longissime distet,*) from original righteousness, and is of his own nature inclined to evil ; so that the flesh lusteth always contrary to the Spirit ; and therefore in every person born into this world, it deserveth God’s wrath and damnation.”<sup>1</sup>

P. 1. ‘*When, &c.*’ Had his Lordship mentioned the book, or books, in which the reader might find fuller information on the transaction here mentioned, something further might have been said upon it. It is, however, of little consequence, in the argument, what construction either party at that time

<sup>1</sup> Art. ix.

<sup>2</sup> ‘When the assembly of divines, in the reign of Charles the First, undertook to reform, as they called it, our articles according to the Calvinistic creed, they proposed to omit the words, “man is very far gone from original righteousness,” and to substitute for them, “man is wholly deprived of original righteousness.” It was admitted by both parties, that the two sentences conveyed ideas extremely different ; and the proposed alteration was rejected by those, who wished to maintain the ancient and established doctrine of the church of England, in opposition to the peculiar tenets of Calvin.’

put upon the article under consideration. This can only prove what they thought on the subject. 'But the plain and obvious sense of the passage' is to be sought from the words themselves, and not from men's thoughts about it. The most Calvinistick of the Evangelical clergy are perfectly satisfied with the article as it now stands; and only desire, that it may be cordially subscribed, and firmly adhered to, by all the clergy; and by their means be made known to all their congregations, that they may believe and practically improve it.

P. li. l. 1. 'The article proceeds to say, that man of his own nature inclineth to evil.' l. 10. 'Inclineth to evil.'—The English article reads, 'Is of his own nature *inclined*;' which conveys the idea of a natural strong bias to evil more forcibly, than *inclineth*, according to the idiom of our language.

P. li. l. 7. 'The article, &c.'—'The flesh lusteth *always* contrary to the Spirit.'

P. li. l. 11. 'An inclination though strong may be conquered.'—One strong inclination may be conquered by another still stronger: but what inclination is there in fallen man, which is stronger than his inclination to evil? An inclination, to sensual indulgence, may be overcome by a stronger inclination to acquire honour, or wealth, or even to enjoy health and outward comfort: and, on the contrary, a propensity to ambition, or avarice, may be over-

1. 'The article does not pronounce with the Calvinists, that man of his own nature can perform nothing but evil.'

come by a stronger propensity to animal indulgence. The powers of the mind may govern the bodily appetites: but the works of the flesh include "emulations," and other vices of the mind, as well as adultery, fornication, and drunkenness: and if emulation, or ambition, overcome sensuality; what is there in man, without divine grace, to overcome emulation? The heathen philosophers never thought of any thing higher, than keeping men from low vice (*turpe*) by love of glory, or regard to what was honourable; (*honestum*;) but the love of glory, "the honour which cometh from man," is at least as opposite to true religion as sensual indulgence. "God resisteth the proud." The case is therefore desperate, unless some radical and complete change can be wrought in the minds and hearts of men. Nothing can avail, in giving sinners a victory over every evil propensity, but *a new creation*.\*

P. li. l. 12. 'The continuance of this infection 'of nature, even in those who are baptized,' &c. However fully satisfied his Lordship may be, that *regenerated* and *baptized* are synonymous terms, he could not expect that the persons, whose tenets he had undertaken to refute, would at once admit his conclusions, even before they had heard his arguments. This, therefore, must be allowed to be *petitio principii*, a premature assumption of the point in debate. How far such a substitution of one word for another, in quoting our articles or liturgy, by a Calvinist, would be considered, as implying dissatis-

\* Gal. vi. 15. *Cr.*

faction with the language of them, and a wish to alter it, must be left to the reader to decide.

P. li. l. 14. "*The constant, &c.*"<sup>1</sup> If by 'the spirit,' the *soul* be meant, and by 'the flesh,' the *body*, the victories of the spirit are only those of pride, ambition, avarice, and malignant passions; over sensuality. But this could not be the meaning of those who compiled the articles. "They that are in the flesh cannot please God; but ye are not in the flesh, but in the spirit; if so be the Spirit of God dwell in you."<sup>2</sup> "The Spirit" in the passage evidently referred to in the article,<sup>3</sup> must mean either the Holy Spirit, or "that which is born of the Spirit."<sup>4</sup> And it is evident that the article means "the Holy Spirit." Depraved nature always lusteth contrary to the strivings of the Holy Spirit; it always resists, and endeavours to quench his holy motions. But when he 'prevails,' and overcomes depraved nature, by special grace, then the man becomes one of those, "who are not in the flesh, but in the spirit." The latter part of the article, (after the word *damnation*,) speaks of such persons exclusively. Yet even in them, the flesh still "lusteth against the Spirit;" "so that they cannot do the things which they would." Sin, however, has no longer dominion; but the new and holy nature, thus implanted, opposes the lustings of the

<sup>1</sup> "The constant lusting of the flesh against the Spirit, is here asserted, generally and indiscriminately, without any declaration that either the Spirit or the flesh invariably and necessarily prevails in any particular description of persons."

<sup>2</sup> Rom. viii. 8, 9.

<sup>3</sup> Gal. v. 17.

<sup>4</sup> John iii. 6.

flesh, and in great measure prevails against them; though not so perfectly, as they long, and pray, that it should. "Being made free from sin, and "become servants to God, ye have your fruit unto "holiness, and the end everlasting life."<sup>1</sup>—The "invariable prevalence of the flesh, under one form "or other, in carnal persons lacking the Spirit of "Christ," we do indeed maintain: but "the inva-  
 "riable prevalence of the Spirit" in all believers, im-  
 plies more than we mean. We only hold, that, not-  
 withstanding evil prevails on some occasions against  
 their better purposes; yet they are so "kept by the  
 "power of God;" that they either proceed in an  
 uniform course of unreserved, though imperfect,  
 obedience, or are brought back from all their wan-  
 derings in deep repentance, (often by means of  
 severe rebukes and chastisements;) and by renewed  
 faith in the mercy of God, through Jesus Christ =  
 so that none are finally left to perish; but, like the  
 company, in the ship with St. Paul, they escape safe  
 from all perils and storms to the heavenly inheritance.  
 'The true, faithful man endeavoureth himself to  
 'conform his will to God's will, in all things, and  
 'to walk right forth in his precepts. And where by  
 'his infirmity he chanceth to fall, he lieth not still,  
 'but, by God's help, riseth again: and his trust is  
 'so much in God, that he doubteth not in God's  
 'goodness to him; but that, if by fragility and  
 'weakness he fall again, God will not suffer him so  
 'to lie still, but put his hand to help him up again,

<sup>1</sup> Rom. vi. 22.

‘and so at the last he will take him up at death  
‘unto the life of glory everlasting.’ (*Cranmer, Fa-  
thers of the English Church*, Vol. iii. p. 89.)

P. li. l. 19. ‘*It cannot, &c.*’<sup>1</sup> Calvinists are generally accused of holding too lax, rather than too strict, sentiments, in respect of personal obedience and holiness. Though this accusation, as to the body at large, is ungrounded: some unguarded expressions, in the writings or discourses of individuals, give it a measure of plausibility. But, that the Calvinists hold the ‘notions of sinless obedience’ and ‘spotless purity in the elect,’ (as to this world,) is to me a novel charge. It is true indeed, that some of that large body, which has been collected by Mr. John Wesley and his assistants and successors, hold the doctrine of sinless perfection, attainable in this present life; and some think themselves to have attained this perfection: but they cannot combine with it the idea of ‘unspotted purity in the elect,’ according to the calvinistical sense of that word: because they are most decided opposers of this part of the calvinistical system. If, however, they also be classed among the Calvinists; this tenet belongs to them exclusively. It does not appear, in what sense, this charge is brought against the Calvinists, unless it be, that a few individuals, who called themselves by this name, have maintained, that the same

<sup>1</sup> ‘It cannot therefore be pretended that this article gives any  
‘countenance to the Calvinistic notions of sinless obedience and  
‘unspotted purity in the elect, and of incorrigible pollution and  
‘inevitable wickedness in the reprobate.’



actions, which are sins, and most atrocious crimes, in other men, are not sins in the elect, or in believers. But, I will confidently affirm, that by the verdict of an immense majority of Calvinists, these men would be adjudged *insane, quo ad hoc*; and not being able to give satisfactory security for their good behaviour in society, should be restrained, by some mild confinement, (like other lunaticks,) from doing mischief.—‘The incorrigible pollution and inevitable wickedness in the reprobate,’ is no doctrine of modern Calvinists. ‘The incorrigible pollution and inevitable wickedness of all men,’ without exception; unless “washed, and sanctified, and justified, in the name of the Lord Jesus and by the Spirit of our God,” we indeed hold; and wonder, how any who do not, can subscribe our articles. The word *reprobate* is not, in this sense, found in scripture, and we do not want it. “He that believeth not the Son shall not see life; but the wrath of God abideth on him;” and “Except ye repent, ye shall all likewise perish.”<sup>1</sup>

P. liii. l. 15. ‘*In the, &c.*’ The words, quoted

<sup>1</sup> Luke xiii. 3—5. John iii. 36.

<sup>2</sup> ‘In the article upon free-will, it is said, ‘The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God; that is, a man cannot, by his own natural faculties and unassisted exertions, so counteract and correct the imperfection and corruption derived from the fall of Adam, as to be able of himself, to acquire that true and lively faith which would secure his salvation, or to call upon God with that sincerity, fervour, and devotion, which can alone give efficacy to our prayers.’

from the article include the beginning, as well as the progress of the change, by which we are turned from sin to God and holiness. "The preparations of the heart are from the LORD."<sup>1</sup> "He, who hath begun a good work in you, will perform it: until the day of Christ."<sup>2</sup> But 'unassisted exertions' seem to imply, that apart from the grace of Christ, we may have the willing mind, though without assistance our exertions will not be eventually successful. 'Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working *with us* when we have that good will.'<sup>3</sup> The *co-operation* here spoken of is expressly mentioned as subsequent to our 'having a good will;' which is exclusively ascribed to the 'preventing grace of God in Christ, working *in us*,' not *with us*. 'As by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help; we may bring the same to good effect.'<sup>4</sup> The help here also is prayed for as a subsequent blessing, to the good desires put into our hearts by preventing grace.—Calvinists readily allow, that man by nature, without either special preventing grace, or supernatural assistance, is able to perform a decent outward morality, to believe with a dead unfruitful faith, and to go on with a form of godliness: 'but to acquire that lively faith which would secure his salvation, or to

<sup>1</sup> Prov. xvi. 1.<sup>2</sup> Phil. i. 6.<sup>3</sup> Conclusion of Art. x.<sup>4</sup> Col. for East. Sund.

‘call on God with that sincerity, fervour, and devotion, which alone can give efficacy to our prayers,’—with internal holiness, producing uniform, hearty, and unreserved obedience, he cannot attain. He may be a formalist, or a hypocrite, a Pharisee, or a proud heathen or infidel moralist; but not an accepted believer, a spiritual worshipper, or a humble devoted servant of God; (without the special grace) of God. Something previous to *assistance* is here needful to those dead in sin. Till omnipotence restored life to Lazarus, no assistance could bring him out of the grave.

P. liv. l. 20. ‘*It is, &c.*’<sup>1</sup> It does not become us to assign limits to the Almighty, in his manner of bestowing his benefits. He confers, or withholds them, in perfect wisdom, justice, goodness, and truth; whether we can discern it or no. His reasons for making these differences, which to us may appear arbitrary, or capricious, will, when made known, at the great decisive day, be found so unanswerable, as to stop the mouths of all his enemies, and constrain “the wicked to be silent in darkness;”<sup>2</sup> while all his friends will be filled with admiration, gratitude, and love. At present, “he giveth not account of any of his matters;”<sup>3</sup> but silences our presumptuous objections, by saying, “Nay, but, O man, who art thou that repliest against God?”<sup>4</sup>—The word *irrespectively* requires

<sup>1</sup> ‘It is a gift not bestowed arbitrarily, capriciously, or irrespectively.’

<sup>2</sup> 1 Sam. ii. 9.

<sup>3</sup> Job xxxiii. 13.

<sup>4</sup> Rom. ix. 20.

a little further notice. Does his Lordship maintain, that God, in giving faith, has respect to any thing good in those who receive it, independent of his special grace? If this be so, then without doubt boasting is introduced. For some men have by nature, without special preventing grace, the will and the power to do that which is good before God; even so good, as to induce him to give them saving faith in preference to others. This is diametrically contrary to the article, which has been considered. Yet unless this be maintained, faith must be the gift of God *irrespectively* of any thing good in him who receives it.

P. liv. l. 23. '*We can, &c.*'<sup>1</sup> His Lordship has here inadvertently made a concession of so great importance, as, if carried to its full consequences, determines the question, Whether the church of England be Calvinistick in doctrine or not? The passage, inclosed by double inverted commas, is adduced as the words of 'modern Calvinistick writers;' but are indeed a quotation from the Homilies of our church! Ergo, the compilers of our homilies were Calvinistick writers. The same persons formed our articles and liturgy: (for the homily, whence it is taken, is one of those set forth in Queen Elizabeth's reign, 1562:) Ergo, they who formed our articles and liturgy were Calvinistick writers.—'It is the Holy Ghost, and no other thing, that doth quicken the minds of men,

<sup>1</sup> 'We can by no means allow the inferences attempted to be drawn from them by modern Calvinistic writers, namely, that "of our own nature we are without any spark of goodness in us."

‘ stirring up good and godly motions in their hearts,  
 ‘ which are agreeable to the will and commandment  
 ‘ of God, such as of their own crooked and perverse  
 ‘ nature they should never have. “ That which is  
 “ born of the Spirit is spirit.” ‘ As who should say,  
 ‘ Man of his own nature is fleshly and carnal, cor-  
 ‘ rupt and naught, sinful and disobedient to God,  
 ‘ *without any spark of goodness in him*, without any  
 ‘ virtuous or godly motion, only given to evil  
 ‘ thoughts and wicked deeds.’<sup>1</sup> It certainly may be  
 presumed, that there is a striking resemblance be-  
 tween the language of modern Calvinists, and that  
 of our venerable reformers, when the one is mis-  
 taken for the other, by our opponents. Probably,  
 his Lordship met with the passage, in the writings  
 of some modern Calvinist; and, not recognizing  
 the words of the homily, as there quoted, supposed  
 them to be the words of the author, and so pro-  
 duced them as a specimen of our doctrine: and  
 such indeed they are, and ought to be, considering  
 our subscriptions, and solemn engagements in the  
 sight of God in this behalf. A genuine controver-  
 sialist might make further use of this extraordinary  
 inadvertency, in so important a matter: but I shall  
 only add, my sincere desire and prayer, that all our  
 bishops, priests, and deacons, may become so fami-  
 liarly acquainted with the language of the homilies,  
 as to be effectually secured from falling into such  
 mistakes in future. It may also be a caution to  
 writers in general, when they quote words with

<sup>1</sup> Homily on Whitsunday, 1 Part.

marked disapprobation, to ascertain previously from what source they are derived ; lest in aiming a deadly blow at an adversary, they should inadvertently smite a friend or a parent.

P. lv. l. 13. ‘ *To perform their part towards their conversion.*’ The persons, addressed by the apostle, were called on to “repent and be converted;” to “repent and turn to God, and to do works meet for repentance.” Repentance, or conversion, (as it implies actively turning unto God;) is wholly the act of the penitent: but to “work in us both to will and to do, is the act of God alone.”

P. lvi. l. 7. ‘ *St. Paul, &c.*’ The Calvinists, in general, and the evangelical clergy especially, refer their hearers to the sacred scriptures, as the only infallible standard of truth and duty; and, in particular, when ‘any of their converts fall into errors, either of doctrine or practice’ they ‘endeavour to bring them back’ to “the truth as it is in Jesus,” —by referring them ‘to the written word of God:’ and they consider, as dangerous enthusiasts all those who object to this proceeding. But the word *argument* is capable of different meanings. The apostles used arguments, taken from the scriptures, in contending with the Jews, and erring christians: and they met the Gentiles on their own ground, and by plain and forcible arguments endeavoured to draw

‘ *St. Paul, when any of his converts fell into errors either of doctrine or of practice, endeavoured to bring them back to the truth as it is in Jesus, by argument, and by referring them either to the written word of God, or to the instructions which they had received from himself.*’

them off from "lying vanities, to serve the living "and true God;" and to receive that revelation, which he had given to mankind by Jesus Christ; thus leading them to the scriptures as the sole standard of truth and duty. But in modern times, *reason* and *revelation* have been considered, as two distinct sources of religious instruction, nearly of equal authority. *Argument* has been at some times used, as giving additional certainty and authority, to "the testimony of God;" at others, as fixing the sense of scripture to that which is totally different from the obvious meaning of the words: and not seldom, the oracles of reason, have been more directly opposed to the "oracles of God." We cannot, therefore, but be jealous on this subject; and cautious of admitting as an ally, one who has so often been a traitor. We must insist on it, that the scriptures alone, (and not the scriptures and human reason,) are the standard of truth and duty. "To the law "and to the testimony: if they speak not according "to the word, it is because there is no light in "them."<sup>1</sup> Revelation is "the testimony of God." The only exercise of the understanding, by which we can receive *testimony*, is *faith*, or *believing*. Reason and argument indeed have a previous office, viz. First to determine how far the testimony is, or is not, worthy of credit: and Secondly, to ascertain the purport and meaning of the testimony, or what, if true, it amounts to. But, this being done, we can no more receive the testimony of God, by any other operation of the mind, than that of believing;

<sup>1</sup> Is. viii. 20.

than a judge and jury, can decide a cause, in any other way, than by crediting or discrediting the witnesses. The judge may reason concerning the evidence, either as credible, or as not worthy of credit; and he may shew to what, if true, it amounts. Thus the apostles, "reasoned from the scriptures," with those, who admitted their divine authority; and clearly stated what was proved by them: and thus infidels reason against the scriptures, as incredible; and so, rejecting the testimony of God, "make him a liar." But the things revealed, must either be received on the sole authority of God, by faith, or be rejected, as not worthy of credit. As, therefore, there is only one source of truth, even "the oracles of God;" we do not use arguments, taken from other topics, as coadjutors to the scriptures; which is like holding a candle to increase the light of the sun: much less do we argue against the obvious meaning of the scripture, to give another turn to it, in order to avoid a conclusion, which we may call and attempt to prove *irrational*, but which in fact is the wisdom of God.<sup>1</sup>

P. lvi. l. 13. '*He did not, &c.*'<sup>2</sup> The evangelical clergy do not, generally, tell their people when they think them in danger of falling into error, to consult 'their own internal feelings, whether they are in the way to heaven:' but did not our Lord,

<sup>1</sup> 1 Cor. i. 23—25.

<sup>2</sup> 'He did not tell them to consult their own internal feelings, whether they were in the way to heaven, but to compare their actions and opinions with the gospel which he had preached: this was with him the only criterion of saving faith.'



when he said to Peter, three times, "Simon, son of Jonas, lovest thou me?"<sup>1</sup> Did he not bid him to consult his internal feelings, whether he was a true believer or no? Our 'opinions and actions' ought certainly to be compared with the word of God: but ought not our affections also? And not all affections of the heart, 'internal feelings,' and should we not compare our affections with the standard of holiness, the law of God; with the "fruits of the Spirit;" and with what is spoken in scripture of the fear of God, sorrow for sin, contrition, shame, and remorse, and "trembling at the word of God;" of love, gratitude, and joy, and love of the brethren, as peculiar to true Christians? Are not these 'internal feelings,' though, when genuine, they are manifested by external effects? Do they not differ essentially from the 'internal feelings' of the proud, the hard hearted, the presumptuous, the ungrateful, the rebellious, and of those who are "hateful and hating one another?" And if the 'internal feelings' be totally wrong, or if right affections be wholly wanting; what are the most scriptural opinions, and external actions, better than formality and hypocrisy? The holy law is love to God and man. "The fruit of the Spirit is love, joy, peace, &c." The Psalmist, even "the man after God's own heart," speaks continually of "thirsting for God, even for the living God;" "longing, yea, even fainting for the courts of the Lord," rejoicing "in God;" "delighting in him;" and in his com-

<sup>1</sup> John xxi. 15—17.  
cxix. 14. 131. cxliii. 6.

<sup>2</sup> Ps. xlii. 2. lxiii. 1. lxxxiv. 1, 2.

endments, and he calls on others to do the same.<sup>1</sup> The Lord pronounces those blessed, who “hunger and thirst after righteousness; for their’s is the kingdom of heaven.”<sup>2</sup> St. Paul calls on the Philippians to “rejoice in the Lord always;”<sup>3</sup> and he says, “We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and put no confidence in the flesh.”<sup>4</sup> St. Peter thus addresses the christians to whom he writes: “Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”<sup>5</sup> Are not all these internal feelings? And do they not prove, that those who are conscious of them, may warrantably conclude themselves to be in the way of salvation? Indeed divine life itself, purity of heart, and vital godliness are ‘internal feelings;’ and religion, however exact in ‘opinions and actions,’ without them is a lifeless statue or corpse; like one of those which Ezekiel in vision saw, when “the bones came together, bone to his bone, and—the sinews and flesh came upon them, and the skin covered them, but there was no breath in them.”<sup>6</sup> At when “the breath came into them they lived.”<sup>6</sup> But there are indeed many unholy affections, and false internal feelings, in religion. The grand concern then is, not indiscriminately to condemn them all; but to distinguish “the precious from the vile.” We should enquire, whether our fears and

<sup>1</sup> Ps. xxx. 11. xxxii. 11. xxxiii. 1. xxxvii. 4. xciv. 19. cxii. 1. cxix. 14. 40. 111.    <sup>2</sup> Matt. v. 6.    <sup>3</sup> Phil. iv. 1. 4.    <sup>4</sup> Phil. i. 3.    <sup>5</sup> 1 Pet. i. 8.    <sup>6</sup> Ez. xxxvii. 1—10.

hopes, our sorrows and joys, our love and hatred, our desires and aversions, be fixed on the same objects, regulated in the same manner, and productive of the same effects on our outward conduct, as these affections were, in the persons marked with decided approbation in the word of God: or whether they be unscriptural, as to their objects, their nature, tendency and effects. These, and many other particulars, must be examined and assayed by the holy scriptures: and it cannot be wrong to call on our hearers, to judge of the state of their hearts, as well as of their opinions and actions, according to the oracles of God. "Examine yourselves, whether ye be in the faith, prove your ownelves; know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates?" (or disapproved persons.)<sup>1</sup> "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."<sup>2</sup> 'Cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit, that we may perfectly love thee.'<sup>3</sup> Our internal feelings indeed must be judged of, not by their vehemence, but by the nature and effects of them; and the proportion, which they bear to their respective objects, compared with the exercise of similar affections, when called forth by the interests and concerns of this life.

To employ another similitude: a religion of

<sup>1</sup> 2 Cor. xiii. 5.

<sup>2</sup> Gal. ii. 20.

<sup>3</sup> Col. communion service.

vehement affections, without scriptural knowledge and judgment, and the sober exercise of our mental powers; is like a ship, with crowded sails; but without helm, chart, compass, or ballast; which is far more likely to be driven on the rocks, than to the desired port. A religion all intellect, and external action, without affections or internal feelings, is like a ship, with helm, chart, compass and ballast, but without masts or sails; which must either lie as a log on the water, or be driven about by currents, or tides, as they rise and fall, being perfectly unmanageable. "That your love may abound more and more, in knowledge and in all judgment."<sup>1</sup> "Did not he, who made that which is without, make that which is within also?"<sup>2</sup> Did he not create the heart as well as the understanding, and form us capable of *feeling* as well as *knowing*? And does he not, both in the law and in the gospel, demand the heart for himself?

Motives, especially, which are 'internal feelings,' are essential to moral agency and responsibility. The good or bad motive often makes the discrimination of "good before God," or "abomination in his sight," in the same outward action.—"To give alms to be seen of men," that is, from love of praise, is pride which God abhors and resists: yet God will not forget the work and labour of love, which men "have shewed towards his name," in ministering to his saints, or doing good to others for his sake. What more pleasing to God, than to

<sup>1</sup> Phil. i. 11.<sup>2</sup> Luke xi. 39, 40.

preach the gospel, from zeal for his glory, and love to the souls of men? What more abominable, than to preach it from envy and strife, ambition, or love of filthy lucre? On a subject involving so much of what the scripture inculcates, great caution is needful, in censuring even what is spurious or enthusiastical.

P. lvi. l. 23. ‘*The first, &c.*’ In this we all certainly ought to imitate them: but did they not also address their consciences? “By manifestation of the truth commending ourselves to every man’s conscience, in the sight of God.”<sup>2</sup> And is not conscience an ‘internal feeling?’ Did not the apostles beseech and persuade, as well as reason? And do not intreaty and persuasion address the feelings of the heart? Actors on the stage, indeed, aim to excite the passions, by addressing themselves to the *imagination*; without informing the mind, or convincing the judgment: and, alas! too many preachers seem to copy *them*, rather than ‘the first preachers of the gospel.’—A judge, in summing up the evidence, and giving his charge to the jury, avoids, at least ought to avoid, exciting the passions, as much as

<sup>1</sup> ‘The first preachers of the Gospel addressed the understandings of their hearers, and enforced the necessity of a Redeemer, by reasoning founded in the fallen and lost condition of man: they constantly set before them the folly and fatal consequences of voluntarily neglecting so great salvation, and animated them to a grateful sense of the divine goodness, by displaying the love of God in sending “his only-begotten Son into the world, that whosoever believeth in him, should not perish but have everlasting life.”

<sup>2</sup> 2 Cor. iv. 2.

possible. His object should be, to inform the mind, and direct and convince the judgment. But the able counsel at the bar, and the eloquent speaker in the senate, especially when conscious that his cause is so good, that it needs only to be known, in order to be approved by all impartial men; first addresses the understandings of his auditors: and, having produced the conviction which he intended, he attempts, by all his powers of oratory, by persuasion, or expostulation, or remonstrance, in every varied form, to excite the passions, and to produce the practical effect at which he aims. This surely should be the pattern of the christian minister: only all his information, and argument for conviction, and motives should be deduced from the word of God; and other topicks introduced, principally for illustration, and collateral purposes. He ought not, like the actor, to address the passions, through the imagination, or to excite them by things unreal,—or unknown. Nor ought he to address the intellect only: but he should address the conscience, and the passions, by previously instructing the mind, and rectifying the judgment. This indeed his Lordship, in general terms, seems to allow.

P. lyii. l. 20. Note from Warburton. ‘*On the whole, &c.*’ I set before the reader the words of

‘*On the whole, therefore, we conclude, that that wisdom which divests the Christian faith of its truth, and the test of this truth, reason, and resolves all into internal feelings, into mystic spiritualism, and exstatic raptures, instead of giving it the main support of moral demonstration, that this, I say, can never be the wisdom which is from above, whose characteristic*

By Warburton, concerning *internal feelings, mystick spiritualism, and extatick raptures*; but after what has been stated, it is not needful to animadvert on these expressions, which are not found in our writings, but devised by himself. The clause, however, 'the test of this truth, reason,' requires some notice, as illustrating what has before been advanced: viz. that human reason, instead of being the humble scholar of revelation, first proposes herself as an ally, then becomes a competitor, instead of a coadjutor; at length throws off the mask, appears an avowed and undisguised traitor, expels *revelation* from the throne, and usurps it to herself. "To the law and to the testimony." As to the unsupported accusations, in the conclusion, I can only say, they are worthy of the pen which wrote them.

P. lviii. l. 14. '*Is such, &c.*'<sup>1</sup> I know not from which of the books of modern Calvinists, and living authors, the sentiments of this passage could be

<sup>1</sup> attribute is purity. Thus, on a fair trial, these illuminated Doctors have, at their very first entrance, excluded themselves from their high pretensions: principles like these always coming from spiritual impurity, and often leading, as we have seen, into the very sink of the carnal.

<sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> 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taken. I do not know, that our predecessors maintained them: but, supposing that some did, why are the sins of the dead to be imputed to us, if we do not imitate them? No doubt there are, and always have been, enthusiasts; and passages, from journals and pamphlets, might be adduced, which deserve this censure, perhaps in its full extent. But the evangelical clergy are not at all involved in it. The exceptionable tenets cannot be produced from their writings; but, in general, from those who are wholly averse from the peculiarities of Calvinism. I am confident, that there are scarcely any of the body, denominated ‘evangelical clergymen,’ who do not disclaim, and protest against, that ‘passive waiting for the impulses of the Spirit, which modern enthusiasts recommend to their hearers.’ Waiting, in the diligent use of means, and carefully avoiding whatever is known to be contrary to the will of God, are very different indeed from *passive* waiting.—‘Assurance of salvation,’ except that which arises from the consciousness of deep repentance, lively faith in Christ, and “the work of faith, the labour of love; and the patience of hope;” none of the evangelical clergy, at least very few; at all maintain. Whether repentance, faith, love, and holy, uniform, unreserved, though imperfect, obedience, do not warrant the assurance, that we are now in a justified and reconciled state; at peace with God; and his children, as attested by the Spirit of adoption, must be left to the reader to determine. No evangelical clergyman, I am confident, maintains ‘that the Holy Spirit is to effect the salvation of



men without any exercise of their own understanding and will, or any effort of their own: they all inculcate, that we ought to "work out our own salvation, with fear and trembling: for it is God who worketh in us, both to will and to do of his good pleasure."

P. lix. l. 5. '*Those, &c.*'<sup>1</sup> This passage concedes an important point, strenuously maintained by those called evangelical preachers, as essential to their system, in addressing *nominal* christians; and as strenuously denied by many of their opponents.

P. lix. l. 25. '*His will, &c.*'<sup>2</sup> How 'the will can

<sup>1</sup> 'Those who call themselves Christians, merely because they happen to be born in a Christian country, but attend neither to the doctrines nor to the duties of the Gospel, seem to differ but little, with respect to the point now under consideration, from those to whom the gospel was first preached. The process in both must be nearly the same. The nominal Christian, who has hitherto neglected the portion of grace vouchsafed to him at the time of his baptism, may by some cause be roused from his indifference, and become convinced of the error of his ways—he may at length be brought to a sense of his duty, by listening to religious instruction, or by the awakening force of severe affliction: but the firmest conviction of the truth of the Gospel, the keenest sorrow for past offences, and the strongest resolutions of amendment, will not, in his fallen and degenerate state, enable him of himself to "do good works pleasant and acceptable to God."

<sup>2</sup> 'His will must be guided, and his actions must be assisted, by the Holy Spirit. The doctrine of preventing and co-operating grace thus explained, does not destroy the free-agency of man, by ascribing both his good will and good works solely to the resistless influence of the Holy Ghost. It does not call upon a man indolently to wait for the workings of the Spirit, without any effort of his own, any endeavour after righteousness. It

‘he guided,’ without being influenced, to make a right choice, does not appear. The *co-operation* does not commence, according to the article, till ‘the grace of God has prevented, (or gone before us,<sup>1</sup>) that we may have a good will;’ and then indeed we become active and earnest; and the ‘grace of God in Christ *worketh with us*, when we have ‘that good will:’ for before there was nothing in us with which it could co-operate. This no more destroys free agency; than argument and persuasion, by which a man is rendered willing to do, what he before was averse to, destroys it. The influence indeed is of a higher nature, and communicates not only new information to the mind, but also a new bias to the will and affections; by which, being freed from the slavery of sin, he is led to choose and love what before were the objects of his strong aversion. “The carnal mind is enmity against God; “for it is not subject to the law of God, nor indeed “can be.” “We know that all things work together for good to them that love God, to them who “are the called according to his purpose.”<sup>2</sup> How comes it that they, whose “mind was enmity against “God, and could not be subject to his law,” now

‘encourages him to commune with his own heart, and to search ‘the scriptures, as preparatory steps; but at the same time it ‘does not teach him to rely solely upon his own strength, in the ‘great business of working out his salvation.’

3. Prevent (*prævenio*, *Lat.* *prevénir*, *Fr.*) 1. To go before as a guide, making the way easy. 2. To go before, to be before, to anticipate. (*Johnson*.)

<sup>a</sup> Rom. viii. 7. 28.

love him? He hath fulfilled his promise in their case; "I will put my laws into their mind, and write them in their hearts:"<sup>1</sup> even these two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbour as thyself."<sup>2</sup> "Lord have mercy upon us, and write these thy laws in our hearts, we beseech thee," and "incline our hearts to keep them." This view unreservedly ascribes all the glory to God, and effectually excludes boasting; and it does not teach man to rely, either solely, or at all, on his own strength; but to "be strong in the Lord, and in the power of his might."<sup>3</sup> The term *restless*, and *indolently waiting*, have been already disclaimed.

P. ix. l. 13. *The very expression, &c.*<sup>4</sup> Certainly we work, when prevailing grace has wrought in us to will; but not before: for how can a man act freely and voluntarily, before he is willing? But the text. "We are labourers together with God," evidently means the labour of ministers for the salvation of others; not that of sinners "working out their own salvation," as the whole context shows; and as I believe all expositors agree.<sup>5</sup>

<sup>1</sup> Heb. viii. 10.    <sup>2</sup> Mark. xii. 30, 31.    <sup>3</sup> Eph. vi. 10.

<sup>4</sup> The very expression of this 10th article, The grace of God preventing us that we may have a good will, and *working with us*, plainly shews that we also work. Though "it is God that worketh in us," yet, "we are labourers together with God."

<sup>5</sup> "God's husbandry." I think it better rendered God's field,

P. lx. l. 19. 'It gives the first spring and rise to our endeavours, that we may have a good will.' In doing this what is there in fallen man, which co-operates with the preventing grace of God? Even the desire and endeavour to be willing, must imply a previous degree of willingness.

P. lx. lxi. Note. '*In speaking, &c.*'<sup>1</sup> This note expresses the sentiments of the Calvinists, and evangelical clergy on the subject, very clearly: and indeed yields a point, which almost determines the controversy. For we readily allow that men without grace, are able to perform 'natural good works;'<sup>2</sup> but not what the scripture calls "good works," pleasant and acceptable to God.

P. lx. last line. '*The words, &c.*' '*Gratia dei*

'by Chrysostom, Oecumenius, and Theophylact, who hence infer, that the field is God's, the apostles only *γάρτοι αὐτοῦ*, his labourers, sent forth to labour in it, and enabled by him for 'that work.' (*Whitby on 1 Cor. iii. 6, 7. 9.*) (See on 46, *Refutation.*) 'I have planted the gospel among you, Apollos watered the seed sown, but God only gave the increase of it.—The glory of all must be ascribed to God that giveth the increase.'

'In speaking of good works, and a good will, it is indispensably necessary to distinguish whether we mean in the sight of God, or in the sight of men. A man may, by his own natural and unassisted powers, do works good in the sight of men; and the same human judgment will call the will which produces these works good. But both these works and this will may be very far from good in the sight of a pure and holy God, in whose sight the heavens are not clean," Job xv. 15. and "who chargeth his angels with folly," iv. 18. "The best things which we do," says Hooker, "have something in them to be pardoned."

<sup>2</sup> Art. x.

<sup>3</sup> 'The words in the Latin copy of the articles are "dum volu-

*‘ quæ per Christum est nos præveniente ut velimus, et co-operante dum volumus.’*<sup>1</sup> Here the co-operation is most manifestly confined to the latter clause, and follows *velimus*. And it is allowed by Calvinists, that when we are made willing, ‘ the grace of God and the will of man work together at the same moment.’—If the grace of God be withdrawn, we shall certainly cease to will conformably to its previous suggestions, and sin tends to provoke God to withdraw it. Whether it ever be finally withdrawn from true believers, is another question. If good works were so attributed to the sole operation of divine grace, as to exclude our voluntary agency: they would no more be our works, than the statue is the work of the chisels and hammers, which the statuary employed in forming it. Possibly a few individuals may be capable of holding so monstrous an absurdity; but no large body of men, in any age or nation, have deliberately maintained it. The human understanding involuntarily revolts from it. The will, in the first place, and the power of accomplishing afterwards, may be, and in things “good before God” done by fallen man, must be, the effect of divine grace: but the works themselves are our willing ser-

“ mus,” “ while we will; which still more clearly shew that the grace of God and will of man act together at the same moment. And the words seem further to indicate that the grace of God will be withdrawn, if we cease to will conformably to its suggestions. Thus, good works are not attributed by our church to the sole operation of divine grace, but to the joint and contemporaneous operation of divine grace and human agency.”

<sup>1</sup> Lat. Art. x.

vices. "We are his workmanship, created in Christ "Jesus unto good works, which God hath before "ordained, that we should walk in them."<sup>1</sup> "Striving according to his working, which worketh in "us mightily."<sup>2</sup> The words *joint* and *contemporaneous*, not being scriptural: there can be nothing wrong, in our attempting to express our meaning in other words, which does not, as we think, so much appear to divide the glory between "the God of all "grace" and his sinful creatures.

P. lxi. l. 10. '*It is acknowledged, &c.*'<sup>3</sup> This allows, that the want of a *disposition* is the want of *ability*: and that man by nature has not the *disposition*. This two-fold concession is of peculiarly great importance. The system of Calvinists cannot *consistently* be supported without it: nor can any essential part of that system, (Calvinism,) be consistently denied by those who admit it.

P. lxi. l. 17. 'It does not necessarily cause men to perform good works.' That is, as fire *necessarily* consumes wood, without any consent of the wood to be consumed; or indeed any intention of the fire to consume it. "It is God who worketh in "us, both to *will* and to *do*."

P. lxii. l. 7. '*The Holy Spirit, &c.*'<sup>4</sup> The word

<sup>1</sup> Eph. ii. 10.    <sup>2</sup> Col. i. 29. See on Chap. vii.

<sup>3</sup> 'It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God.'

<sup>4</sup> 'The Holy Spirit points out the way to health and truth and life, but it rests with ourselves whether we will follow its directions.'

of God 'points out the way to health, and truth, "and life:" but if this be all, which the Holy Spirit does; in what consists the difference between the outward teaching of the scripture, and the inward teaching of the Holy Spirit? And, if 'it rests with 'ourselves whether we will follow his directions?' how do 'all holy *desires*' come from God: and what must be the consequence, if, 'it be acknowledged, 'that man has not the disposition, and consequently 'not the ability, to do what is good, in the sight of 'God?' Being destitute both of the disposition and the ability, he must inevitably refuse compliance with the directions given to him. 'O Lord, from 'whom all good things do come, grant to thy humble servants, that by thy holy inspiration, they may 'think those things that be good, and by thy merciful guiding may perform the same, through our 'Lord Jesus Christ, Amen.'<sup>1</sup>

P. lxii. l. 9. "*Irresistible, &c.*" While we give up the words *irresistible* and *resistless*; it may be observed, that the idea, conveyed by them, would not be repugnant, either to the principles of the gospel, or to sound philosophy; provided the irresistible, or invincible, power, were exerted merely to produce a disposition to good, a moral ability, in rational creatures, wholly indisposed to good. Such intelligent agents must be able and disposed to *resist* this influence; but it is impossible, that they should

<sup>1</sup> Col. 5 after Easter.

<sup>2</sup> 'Irresistible power, actually exerted over the minds of men in the work of salvation, is repugnant to the acknowledged principles of the gospel.'

*voluntarily* concur with it, previously to a change of heart or disposition. The entire aversion from good, and propensity to evil, must be overcome, not by itself, or by any thing in men of another kind; (which is allowed not to be in them;) but by the power of almighty God new creating the soul, and raising it 'from the death of sin, to the life of righteousness.' Thus the inclination to what is truly good, being produced by special grace, against which all the resistance of depraved nature has been ineffectual; and being daily strengthened by supplies of divine grace; the persons, thus influenced, most willingly oppose all their evil propensities and habits. They are no longer enslaved to sin; but the grace of God both disposes and enables them, to be active and diligent in every duty. If we said that invincible grace, instead of rendering men *willing* to repent, believe, and obey; compelled them to an *involuntary* semblance of repentance, faith, and obedience; it would be repugnant, both to christianity and common sense. A clock, which had stopped, or gone wrong, but by the skill of the mechanick, was made to go regularly, might, with more propriety, be said to "repent and do works meet for repentance;" for, at least, it would not resist the power, which attempted to rectify its motions. But, when the Holy Spirit strives with the sinner, to shew him the wickedness and consequence of his conduct; he is always of himself disposed to resist this conviction. In numberless instances, the conviction and alarm are not only resisted, but expelled, and finally banished from the heart and conscience.



In some, however, this resistance is overcome, and a cordial efficacious willingness to 'obey the call' of God, takes place; and the man, astonished at the change, which he has experienced in his views, judgment, and inclinations, exclaims, with the prophet, "O Lord, thou art stronger than I, and hast prevailed."<sup>1</sup> This is undeniable fact, but we are unable to explain all things relating to it; or to determine, how it is, that, in rational creatures, equally, 'wanting the disposition, and consequently 'the ability, for what is good, in the sight of God,' convictions, alarms, and hopeful appearances, should terminate so differently. It is manifest, that special grace, though not *irresistible*, proves eventually victorious, in those who are converted.

Few men, it may be supposed, would expressly say, that almighty God could not, if he pleased, change the nature, or moral disposition, of fallen angels. None will say, that in them there is any thing, which could co-operate with the divine power exerted for that purpose. All must allow, that every thing, in their nature, would oppose it. The creation of a new and holy disposition, in them, must be absolutely the work of omnipotence conquering all opposition. Their free agency was before exerted, only in choosing evil: the act of omnipotence, giving a new bias to the will, would not interfere with their free agency, nor be sensibly perceived, except in its effects: and their free agency would, from that time, be exercised, in choosing most willingly and decid-

<sup>1</sup> Jer. xx, 7.

edly that which is good before God. The only imaginable difference, in this respect, between fallen angels, and fallen man, must consist, in the latter having some disposition to what is good before God, remaining in their nature; and the former having none, but 'man has not the disposition, and consequently not the ability to do what in the sight of God is good, till he is influenced by the Spirit of God.'<sup>1</sup>

Suppose a man in the dark, approaching the brink of a tremendous precipice, of which he is not at all aware; or regardless of any warnings given to him. There would, in this case, be two methods of rescuing him from destruction. Either by seizing upon him, and forcibly dragging him away from the precipice; which would be evidently inconsistent with his free agency, in that instance: or by hastening to the spot with torches, and clearly shewing him his imminent danger, which before he did not perceive, or would not believe; and so inducing him of his own accord to turn away from it; which would not at all interfere with his free agency. The willing mind to what is good, in fallen man, is indeed produced, not merely by illuminating the mind, to see objects as they really are, and not as they appear to him, when seen through the medium of his corrupt passions; and so exciting convictions, fears, and hopes: but by changing the heart, and purifying the affections; inducing the love of what is good, and the abhorrence of what is evil. It, however, renders him willing to forsake evil and do

<sup>1</sup> Refutation, p. 61.

good; and he acts with as much freedom from constraint, or compulsion, as he did before, in choosing the evil and refusing the good.

P. lxiii. l. 9. ‘*In the sixteenth, &c.*’ This anticipates the subject of the fourth chapter, in the remarks on which the sentiments of the Reformers will be more fully considered. The words of the article are indeed inconsistent with *irresistible* grace, in the strict sense of that word. But it does not appear, that they are *inconsistent* with ‘indefectible’ grace, granted exclusively’ either to many or to few; though they do not affirm that doctrine. The article was framed against a very different sentiment, and determines nothing about grace being indefectible, or the contrary. ‘Not every sin willingly committed after baptism is the sin against the Holy Ghost and unpardonable. They are to be condemned, which say they can no more sin as long as they live here, and deny the place of forgiveness to such as truly repent.’—Peter ‘departed from grace given,’ that is, he acted contrary to its tendency: yet our Lord, had previously said, “I have prayed for thee, that thy faith *fail not*.” His faith was *indefectible*, through his Lord’s intercession for him; and ‘by the grace of God he rose

In the sixteenth article it is said, that, After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may rise again, and amend our lives: and therefore, they are to be condemned, which say, they can no more sin.’ This declaration is irreconcilable with the doctrine of irresistible and indefectible grace granted exclusively to a few chosen persons. If grace were irresistible, men *could not* depart from it, and fall into sin.’

<sup>a</sup> Beginning and conclusion of article xvi..

<sup>b</sup> Luke xxii. 32.

‘again, and amended his life.’ If any maintain that Saul or Judas departed from grace given, in the same sense, as David and Peter did; it remains for them to prove, that Saul or Judas ever had grace in the sense, in which David and Peter had it. “Many shall say unto me, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto you *I never knew you.*”<sup>1</sup> Saul was among the prophets, and Judas among the apostles: but there is no intimation, that either of them were among the saints; and the indefectibility of special grace, by which men become saints, is all which any contend for: and many of those would object to the term *indefectible*, as seeming to imply, that it was unfailing in its own nature, instead of being secured from failing by the promises of the covenant of grace, and by the intercession of Christ.

P. lxiii. Note. ‘*Two, &c.*’<sup>2</sup> That Melancthon did not, when he wrote this, believe the doctrine in question is indisputable; whatever he might afterwards do. But how does it appear that Saul pleased God, and was righteous, or one of the regenerate? The scriptures

<sup>1</sup> Matt. vii. 22, 23.

<sup>2</sup> ‘Two errors of fanatical men are to be briefly refuted, who have feigned, that the regenerate cannot fall; and though they do fall, against conscience, they yet are righteous persons. This madness is to be condemned; and the examples and sayings of scripture are to be opposed; that Saul and David pleased God, and were righteous, yet they afterwards fell, so that the one perished, the other was again converted unto God.’ (Translation from Melancthon.)

do not say this. "God gave him another heart;"<sup>1</sup> and he prophesied, and at first acted wisely as ruler of the people. In these respects the Spirit of God was with him, but at last he departed from him; and he acted in the most wicked and infatuated manner imaginable to the end of his days.

P. lxiv. l. 10. '*The Puritans, &c.*'<sup>2</sup> The Puritans being, as it seems, over zealous for the doctrine in question, wished that the words, 'yet neither finally nor totally,' might be added, in the sixteenth article. The alteration however was not made; and none of the evangelical clergy complain that it was not.

— l. 19. '*God gives, &c.*'<sup>3</sup> If the efficacy, of the power given, depends on the human will, on what does the proper exertion of the human will depend? 'It is acknowledged, that man has not the disposition, and therefore not the ability, to do what in the sight of God is good, till he is influenced by the Holy Spirit.'<sup>4</sup> 'As by thy special

<sup>1</sup> 1 Sam. x. 9.

<sup>2</sup> 'The Puritans were so convinced that the doctrine of the defectibility of grace, contrary to their own tenets, was taught in this article, that in the Hampton Court conference they desired that the words, "yet neither totally nor finally," might be added to the words, "we may depart from grace given;" but this addition was not allowed, and the article and the doctrine of the church of England remained unaltered.

<sup>3</sup> 'God gives to every man, through the means of his grace, a power to perform the conditions of the gospel—a power, the efficacy of which depends upon the exertion of the human will.'

<sup>4</sup> Page 61, Refutation.

‘ grace preventing us, thou dost put into our hearts  
‘ good desires.’<sup>1</sup>

P. lxiv. last line. ‘ This power, though proceed-  
‘ ing from an omnipotent Being, is, as exercised by  
‘ man, always finite.’ The power, by which “ God,  
“ who is rich in mercy, quickens those, who were  
“ dead in sin,” is the same “ by which he raised up  
“ Christ from the dead.”<sup>2</sup> The power, by which he  
assists those, whom, by preventing grace, he has ren-  
dered, truly and earnestly, willing to do that which  
is spiritually good, may *perhaps* be finite: but to  
overcome the strongest natural propensities, and  
inveterate bad habits; to obtain the victory over the  
world, with all its smiles and allurements, and with  
all its frowns and terrors; over the love of life and  
the fear of death; over all the “ principalities and  
“ powers” of darkness; requires that strength, (along  
with a willing mind,) to which no man can assign  
limits. Whether *finite* or *infinite*, it must be *in-  
conceivably great*. “ Can the Ethiopian change his  
“ skin, and the leopard his spots? Then may ye  
“ also do good, that are accustomed to do evil;”<sup>3</sup>  
“ with men this is impossible; but with God all  
“ things are possible.”<sup>4</sup> “ Now to him that is able  
“ to do exceeding abundantly above all that we ask or  
“ think, according to the power, that worketh in  
“ us.” “ Strengthened *with all might*, according  
“ to his glorious power, unto all patience, and long  
“ suffering with joyfulness.”<sup>5</sup> “ Ye have overcome

<sup>1</sup> Collect Easter Sunday.

<sup>2</sup> Eph. i. 19, 20. ii. 4—6.

<sup>3</sup> Jer. xiii. 23.

<sup>4</sup> Matt. xix. 26.

<sup>5</sup> Eph. iii. 20.

<sup>6</sup> Col. i. 11.

“ them : because greater is he, that is in you, than  
 “ he that is in the world.”<sup>1</sup>

P. lxx. l. 3. ‘ *The limited, &c.*’<sup>2</sup> Because our limited strength of body, and powers of mind, are ‘ left to the will of man,’ they are in all those, who are destitute of the Spirit of Christ, uniformly exerted in an unholy manner. And if any mere *physical* power of doing good be imparted, and ‘ left ‘ to the will of man,’ without a new creation unto holiness ; it will uniformly be, either perverted, or lie dormant till it be finally lost. But the scriptures, above quoted, lead us to conceive, not ‘ of a power, ‘ once imparted ;’ but of one, daily renewed, and increased, as exigencies require ; and in proportion to the simplicity and strength of the faith, with which we depend on the Lord to strengthen us. To produce at first the willing mind, to what is good in the sight of God, is the effect of special *preventing* grace : yet the will to what is good, as well as the strength of faith, hope, love, and holy fear, needs to be daily invigorated, and rendered more decided and predominant ; especially, when we are assailed by powerful temptations, or called forth to self denying services ; or, exposed to severe sufferings in the cause of God, which might be

<sup>1</sup> 1 John iv. 4. See also 2 Cor. xii. 9, 10. Phil. iv. 13.

<sup>2</sup> ‘ The limited strength of the human body is derived from a God of infinite might, and the exertion of that strength is left ‘ to the will of man : in like manner the pure and holy gifts of ‘ the Spirit, which are imparted to the human mind “ by measure,” are derived from a God of infinite purity and holiness, ‘ and the use of these limited gifts is also left to the will of man.’

evaded or escaped, by sinful compliances or omissions.

P. lxx. l. 20. ‘*The attainment, &c.*’<sup>1</sup> “He that hath begun a good work in you, will perform it until the day of Christ.” “It is God, which worketh in us both to will and to do.”<sup>2</sup> “He that trusteth in his own heart is a fool.”<sup>3</sup> For “the heart is deceitful above all things and desperately wicked; who can know it?”<sup>4</sup> “Hold thou me up and I shall be safe.”<sup>5</sup>—Indolent nominal christians are, alas! very numerous: but an indolent true christian, one absolutely indolent, is an *ens rationis*, which no where exists, except in the imaginations of speculating men.

P. lxxi. l. 24. ‘*The morning, &c.*’<sup>6</sup> That is, the name, or sin, of Adam is not mentioned in them. ‘We have followed too much the devices and desires of our own hearts.’<sup>7</sup> But why is it evil to ‘follow the devices and desires of our own hearts,’ if our hearts be not evil? and did God create them evil? or did this evil originate from the corruption of our nature by the fall of Adam?—‘And there is no health in us.’ Surely then our nature must be most desperately diseased! Did God create man in this totally

<sup>1</sup> ‘The attainment of eternal happiness is made to depend upon our own choice and exertions. The slothful servant gains no credit with his earthly master—the indolent christian will receive no reward from his heavenly Lord.’

<sup>2</sup> Phil. i. 6. ii. 12.    <sup>3</sup> Prov. xxviii. 26.    <sup>4</sup> Jer. xvii. 9.

<sup>5</sup> Ps. cxix. 117.

<sup>6</sup> ‘The morning and evening services of our church scarcely allude to the corruption of man by the fall of Adam.’

<sup>7</sup> Confession.



distempered state? Or has our race become thus diseased by the fall of our progenitor?—I have seen some copies of the prayer book, printed by *Reeves*, in which the word *help* is substituted for *health*. I hope it is an error of the press, and not intentional: for certainly no authority, except that of the King, Lords, and Commons, in Parliament assembled, is competent to make this alteration.

P. lxxvii. l. 15. ‘*In a second collect, &c.*’<sup>1</sup> ‘By natural good works,’<sup>2</sup> is here doubtless meant, those works, which are outwardly and speciously good, and which are estimable in human judgment. That he can perform *these*, (*civilem justitiam et diligendas res rationi subjectas*), as the Augsburg Confession expresses it, nobody denies. The question is not, what his powers are in respect of natural things, but in respect of spiritual things; not what he can do which may please men; but what, that is pleasing and acceptable to God; not how far he can conform himself to the laws of human society, but how far he can convert himself to true christianity; how far, by his own natural and unassisted

<sup>1</sup> ‘In a second collect we pray, “O God,—because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed;” which is nothing more than altering the words of one of our articles, already explained, into the form of a prayer; and I have only to observe, that the “good thing” here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature will, unquestionably, not allow us to perform.’

<sup>2</sup> Art. x.

‘powers, he can repent, and believe, and love God and his neighbour, and mortify sin, and pursue holiness, in the manner, and from the motives, which the gospel requires. Nor is it a *natural*, but a *moral* impotence, which is the subject of our discussion.’<sup>1</sup> What a grievous thing it is, that men will not bestow more pains, in understanding one another! His Lordship here fully concedes the grand point, which Mr. Overton, and the rest of us, contend for!

P. lxviii. l. 5. ‘*The desires, &c.*’<sup>2</sup> Certainly: when the Lord, ‘by his special grace preventing us, does put into our hearts good desires.’<sup>3</sup>

— l. 23. ‘*In bringing, &c.*’<sup>4</sup> This has been repeatedly allowed: but the co-operation does not begin, till God has put into our hearts ‘good desires.’ This is precisely the point at issue, between sober Calvinists and their opponents.

P. lxi. l. 6. ‘*We here pray, &c.*’<sup>5</sup> Why do we pray for it, if able to do it of ourselves? The

<sup>1</sup> Overton’s True Churchman, p. 149.

<sup>2</sup> ‘The desires therefore of the human heart are sometimes such that God may be supposed to view them with complacency, to assist, and promote them.’

<sup>3</sup> Collect Easter Sunday.

<sup>4</sup> ‘In bringing good desires to effect, divine grace and human exertions co-operate.’

<sup>5</sup> Collect sixth Sunday after Epiphany.

<sup>6</sup> ‘We here pray that we may *purify* our-selves, even as Christ himself is pure; which surely implies, that when animated by the hope of becoming the sons of God and heirs of eternal life, we have power to contribute in some degree to our purification, although we cannot attain, or even approach, the purity of Christ, without divine assistance.’

apostle says, "Now are we the sons of God," not, 'We hope to become the sons of God.' Being sons of God, we hope for our holy and heavenly inheritance: "and every man, that has this hope in him, "purifieth himself even as he is pure."<sup>1</sup> "Now "the God of hope fill you with all peace and joy in "believing; that ye may abound in hope, through "the power of the Holy Ghost."<sup>2</sup> Here the christian hope itself is ascribed to the power of the Holy Ghost. "And hope maketh not ashamed, because "the love of God is shed abroad in our hearts, by "the Holy Ghost which is given unto us."<sup>3</sup> He then, who is animated with this hope, is a true christian, to whom God has "given the Spirit of "adoption:" he has the longing desire of perfect conformity to Christ in purity; and all such christians are taught in our Liturgy to pray, 'that, having 'this hope, they may purify themselves, even as he 'is pure.'—Special grace preventing them has 'put 'into their hearts good desires.' God has given "them exceeding great and precious promises,"<sup>4</sup> "that by these they might be partakers of the "divine nature." And, "having these promises," they are exhorted, "to cleanse themselves from all "filthiness of flesh and spirit, perfecting holiness in "the fear of God."<sup>5</sup> Yet, conscious of their inability in themselves to do this, they pray to God to enable them, to do what they now earnestly desire to do. How far this proves that men, *of themselves*,

<sup>1</sup> 1 John iii. 2—4.<sup>2</sup> Rom. xiv. 13.<sup>3</sup> Rom. v. 5.<sup>4</sup> 2 Pet. i. 4.<sup>5</sup> 2 Cor. vii. 1.

have some power to contribute to their own purification, which it is acknowledged they do not desire, till God has put the good desire into their hearts, must be left to the reader to determine.

P. lxi. l. 20. 'The grace of God does not act 'with compulsory force.'—'Lord, have mercy upon 'us, and *incline* our hearts' to keep thy commandments, is all that we mean; but the frequent occurrence of *compulsory* and *irresistible*; not as quoted from our writings, (for we disclaim both the words and the ideas,) but erroneously ascribed to us, tends to make the reader suppose, that we mean something different from what we really do. God acts *solely* in rendering us willing; but our good works, as springing from a willing mind, are our own voluntary actions, by his special grace enabling us to bring our good desires to good effect.

Suppose a humane person to see a fellow creature drowning. He, plunging into the river, drags out the apparently lifeless body: others, along with him, use proper means to resuscitate the suspended principle of life, and are successful. So far the drowned person has been *passive*; and what has been done, was the act of others entirely, without his co-operation. Still, however, he is extremely weak: but he desires and endeavours to walk home; and now, the same friends, or some others, assist him in rising, and he leans on them in walking. They *assist* him; yet his walking is his own voluntary act, and not their's, though they may be said to co-operate. Thus God quickens one dead in sin, and puts good desires into his heart. This is exclusively his act.

"The Spirit of life, in Christ Jesus, makes him free from the law of sin and death."<sup>1</sup> Now he desires and endeavours to repent, believe, and obey: but he deeply feels his own weakness; yet depending on God, with earnest prayers, for assistance, he is enabled to repent, believe, and obey. These are then the actions of the man himself, but performed by the grace of God.

P. lxx. l. 21. '*A servant, &c.*'<sup>2</sup> The impartial reader will judge, whether the statement above given, (which is that of most Calvinists,) renders man a machine or no. I apprehend, however, that they who do not, or will not, understand our principles, will continue to lay this to our charge; and, except as it may mislead others, I would quietly bear it.

P. lxx. l. 25. '*An all merciful God, &c.*'<sup>3</sup> Faithfulness in a fallen creature must certainly spring from special grace. "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed, &c."<sup>4</sup> Has God promised to reward any rational creatures, in this manner, except true believers? "By grace are ye saved, through

<sup>1</sup> Rom. viii. 2.

<sup>2</sup> 'A servant is faithful to his master, but a machine necessarily executes the will of its maker.'

<sup>3</sup> 'An all-merciful God has graciously promised to reward the faithfulness of his rational creatures with everlasting happiness, for the sake of his blessed Son. A grateful servant will disclaim all right to the reward of his earthly master, and an humble Christian will acknowledge eternal life to be the free-gift of God through Jesus Christ.'

<sup>4</sup> Rom. iv. 16.

“faith, and that not of yourselves, it is the gift of  
“God.”—A humble christian will acknowledge  
“eternal life to be the gift of God through Jesus  
“Christ:” and he will also ascribe both his faith, and  
his faithfulness, to the same free grace.

P. lxxi. l. 7. ‘In no one instance is the exertion  
‘of irresistible grace declared, or supposed.’ We  
unreservedly allow, that the Prayer-Book contains  
nothing about *irresistible* grace; we also avow, that  
our writings contain nothing on that subject: and  
we call on all our opponents to disprove this avowal,  
by fair quotations from our works.

—— last line. ‘*It has pleased, &c.*’<sup>1</sup> Provided  
it be understood, that *irresistible* means, *what cannot  
be resisted, or is not resisted, or what is compulsory*,  
I could subscribe this argument with a good  
conscience. For it contains nothing discordant from  
the sentiments of modern Calvinists in general.

P. lxxii. l. 6. ‘*The language, &c.*’<sup>2</sup> A quotation,  
very decisive, has been already made from the homilies;<sup>3</sup>  
and I shall here produce a few more. ‘For  
‘of ourselves we be crab-trees, that can bring forth  
‘no apples: we be of ourselves of such earth, as  
‘can but bring forth weeds, nettles, brambles, briars,

<sup>1</sup> ‘It has pleased God to make us responsible beings; responsibility cannot exist without free-agency; free-agency is incompatible with an irresistible force; and, consequently, God does not act with irresistible force upon our minds.’

<sup>2</sup> ‘The language of the homilies, respecting the corruption of human nature, and the necessity of divine assistance, is also very decisive.’

<sup>3</sup> See on. p. 54, Refutation.

‘ cockle, and darnel. Our fruits be declared in the  
 ‘ fifth chapter of Galatians. We have neither faith,  
 ‘ charity, hope, patience, chastity, nor any thing  
 ‘ else that good is, but of God: and therefore these  
 ‘ virtues be called there, “ the fruits of the Spirit,”  
 ‘ and not the fruits of man.’—‘ Hitherto we have  
 ‘ heard, what we are of ourselves; very sinful,  
 ‘ wretched, and damnable. Again, we have heard,  
 ‘ how, that of ourselves, and by ourselves, we are  
 ‘ not able either to think a good thought, or work a  
 ‘ good deed: so that we can find in ourselves no  
 ‘ hope of salvation, but rather whatsoever maketh  
 ‘ unto our destruction.’<sup>1</sup>—‘ Whereby,’ (by Adam’s  
 disobedience,) ‘ it came to pass, that as before he was  
 ‘ blessed, so now he was accursed: as before he was  
 ‘ beloved, so now he was abhorred: as before he was  
 ‘ most beautiful and precious, so now he was most  
 ‘ vile and wretched. Instead of the image of God,  
 ‘ he was now become the image of the devil: in-  
 ‘ stead of the citizen of heaven, he was become the  
 ‘ bond-slave of hell; having in himself no one part  
 ‘ of his former purity and cleanness, but being alto-  
 ‘ gether spotted and defiled. Insomuch that now  
 ‘ he seemed to be nothing else but a lump of sin;  
 ‘ and therefore by the just judgment of God, was  
 ‘ condemned to everlasting death. This so great  
 ‘ and miserable a plague, if it had only rested on  
 ‘ Adam, who first offended, it had been so much the  
 ‘ easier, and might the better have been born. But  
 ‘ it fell not only on him, but also on his posterity

<sup>1</sup> First Part, Homily of the misery of man.

and children for ever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved.—St. Paul, in the fifth chapter of Romans, saith, By the offence of only Adam, the fault came upon all men to condemnation; and by one man's disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as David saith) "corrupt and abominable," "they went all out of the way;" "there was none that did good, no not one."—All men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and the shadow of death: to be short, nothing else but children of perdition, and inheritors of hell-fire.<sup>1</sup> These quotations fully shew that the compilers of our homilies held the doctrine of man's total depravity, through the fall of Adam, as decidedly as any modern Calvinists do. And they thought this was not inconsistent with exhortations, and admonitions, and calls to repentance; in which we entirely agree with

<sup>1</sup> Homily on the Nativity.



them.' The passage from the homilies, adduced by his Lordship as decisive against our tenets, is what few Calvinist ministers, in the establishment at least, if any, would hesitate to adopt. It indeed 'proves, ' that they do not represent our own care and exertions as fruitless, and unnecessary, or the Spirit of ' God, as acting *irresistibly*;' but whether *irrespectively* of our deservings, or previous good dispositions, is another question. It does not, however, prove, that any man, without special preventing grace, is truly willing to comply either with the exhortations of the minister, or the holy motions of the Spirit.

P. lxxiii. l. 21. '*The real orthodox, &c.*' Modern Calvinists in general, and almost all the evangelical clergy, reject all claims to private revelation, and with the most sedulous care, guard their hearers against every delusion of this kind. *Forcible conversions* we never think of, except as reminded of them by our opponents: for, by special preventing grace to render a man truly willing to turn from sin to God, is not to *force* him. *Instantaneous conversions* we do not insist on: but that subject will hereafter be more fully considered: and we generally consider the operations of the Holy Spirit, as distinguishable

<sup>1</sup> See Sermon on Election and final Perseverance, by the Author.

<sup>2</sup> '*The real orthodox* divine maintains, in the sense just now explained, that every true Christian is inspired, enlightened, sanctified, and comforted, by the Spirit of God; but he rejects all claim to private revelation, all pretensions to instantaneous and forcible conversion, and to the sensible operation of the Spirit.'

from the actings of our own mind, only by their holy nature, tendency, and effects.

P. lxxiii. last line. '*He disclaims, &c.*'<sup>1</sup>

#### EXPERIENCES.

No doubt there have been, and are, many persons who use the word *experiences*, in the sense here affixed to it, or at least approximating to it; both among Calvinists and Anti-calvinists: and, in several respects, the subject of *experiences* has been often stated in an unguarded and unscriptural manner. But a candid and careful investigation would convince any man, that a very large majority of the evangelical clergy, nay, of the more calvinistical among them, are entirely exempt from the charge here brought against the whole body. They do not indeed exclude the word *experience* from their sermons and writings: but they do not mean by it, 'suggestions, or perceptions, known and felt to be communicated by the immediate inspiration of God.' They suppose, that divine truth, accompanied by the effectual teaching and influence of the Holy Spirit, so powerfully affects the hearts of all, who truly believe it; as to produce an entire and abiding change in their views and judgment, concerning God and themselves, time and eternity, holiness and sin; and especially concerning Christ and his salva-

<sup>1</sup> 'He disclaims what, in the language of modern Calvinists, are called Experiences; that is, suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God.'

tion : and that this change in the mind and judgment, produces an entire change, in the choice of the will, and the affections of the heart. This revolution, in the whole soul, from carnal to spiritual, gives rise to fears and hopes, love, hatred, desires, and aversions, sorrows and joys, anxieties and consolations, before unknown, as to the objects, nature, and effects of them. "The heart knoweth its own bitterness, and a stranger doth not intermeddle with his joy."<sup>1</sup> The same passions were indeed before excited by worldly objects, and often produced most mischievous effects: "The sorrow of the world worketh death:" "but godly sorrow worketh repentance unto salvation."<sup>2</sup> They allow, at the same time, that there are spurious affections, in religious concerns, and consequently *experiences*, which decide nothing concerning the religious character of him who has them. Every thing, in religion must be assayed by the word of God; *experiences*, or inward feelings and affections, as well as opinions and actions. The word *experience* does not frequently occur in scripture; but the thing itself meets us every where. What has been spoken of internal feelings,<sup>3</sup> is applicable to this subject. The book of Psalms, especially, is replete with the Psalmist's experiences: his fluctuating fears and hopes; sorrows and joys, depressions and triumphs; his mournful complaints, and joyful thanksgivings; his choice, his longing desires, his conflicts, his victories, his thirstings after God, his rejoicing in

<sup>1</sup> Prov. xiv. 10.    <sup>2</sup> 2 Cor. vii. 10.    <sup>3</sup> See on 56, Refutation.

him. Now he mourns, and expostulates with himself, "Why art thou so heavy, O my soul? and why art thou so disquieted within me?" Then he exults, and says, "I will bless the Lord at all times." All is life, and feeling, and earnestness.—Now, as far as our *experiences*, in the objects, nature, and effects of them, accord to those "of the man after God's own heart;" they are genuine, and demonstrate "the spiritual mind, which is life and peace:" where discordant, they are to be suspected.—We never read, that David, or any other saint, mentioned in scripture, drew conclusions, concerning his state and character before God, even from real revelations made to him: yet the sacred writers often do it from their experience.—"But I have trusted in thy mercy; my heart shall rejoice in thy salvation."<sup>1</sup> "We know, that we have passed from death unto life; because we love the brethren."<sup>2</sup> "If we love one another, God dwelleth in us, and his love is perfected in us."<sup>3</sup>

Indeed, in every thing, *experience* must be had recourse to. Natural philosophy, except confirmed by experiment, is only vague hypothesis. The efficacy of medicines cannot be ascertained by theory, but by *experience*. Where no effect is produced, there is no *experience*: but either salutary or pernicious effects are *experienced*. Whatever means are employed, to inform the mind, or influence the conduct; if any effect be produced, it is by the persons themselves *experiencing* an alteration in their

<sup>1</sup> Ps. xiii. 5.<sup>2</sup> 1 John iii. 14.<sup>3</sup> 1 John iv. 12.

views, judgment, purposes, and choice of heart. Scriptural truth produces holy practice, only as *experienced*; as giving new sentiments, desires, and purposes to the soul. Without this, right notions, and a holy life, have no connexion. A bunch of grapes may be tied on a vine-branch; but the branch did not produce it. A form of knowledge, a form of godliness, and a moral conduct, may coexist in the same person: but the one does not spring from the other; except as "the word of truth," through the power of the Holy Spirit, causes a man to *experience* a revolution in his sentiments, judgment, choice, and affections; except as his understanding is enlightened, his conscience convinced, and his purposes, and choice as to his future conduct, are entirely changed.

Let enthusiastical experiences, then, be carefully distinguished, from such as are scriptural and warranted; and decidedly protested against: let all be tried by the touchstone of the sacred oracles: let "the precious be taken forth from the vile:"<sup>1</sup> but let not *experiences* in general be exposed to censure, or contempt, by one indiscriminate censure: for without *experience*, nothing can remain, but a dead carcase of religion. How can men "taste that the Lord is gracious?" How can they "remember his love more than wine? How can their souls be satisfied, as with marrow and fatness; and their mouths praise God with joyful lips?" How can they "rejoice in the Lord, and glory in the

<sup>1</sup> Jer. xv. 19.

"God of their salvation,"—without experience? Or, how can they mourn after God, thirst for him, "hunger and thirst after righteousness," or tremble at the word of God," without experience? I am disposed to believe, however, that his Lordship did not mean to condemn all experience, or discourse about it: though his words imply a strong charge against modern Calvinists, as if all, which they especially advanced concerning experience, was enthusiastical; of which charge a large majority are certainly undeserving. And as multitudes, who speak evil of "those things, which they understand not," may deduce conclusions from the passage, which the writer did not intend; I have digressed in a measure, to make some observations on the general subject.

We disclaim *suggestions* and *new revelations*, and the confidence of those, who conclude themselves in the way to heaven, because of some extraordinary feelings, which leave no abiding sanctifying effects on their hearts and lives. But we suppose it impossible for any one "to pass from death unto life;" to "sow in tears," and then "reap in joy;" "to tremble with the jailor," and then in a very short time to "rejoice in God;" to be "crucified to the world and the world to him;" to become "a new creature, old things having passed away, and all things having become new;" without sensible experience. That enmity against God, selfishness, malevolence, and idolatrous love of the world, should be exchanged for heavenly mindedness, love of God, of the brethren, and of all men;

without experience, we consider as impossible. And when this is the effect, (as it always is, if genuine,) of attending to "the word of the truth of the "gospel;" we call it experiencing the power of divine truth in the mind, heart, and conscience. We desire to distinguish this from the transient experience of Herod, Felix, and Agrippa; and from that of all hypocrites and temporary believers. When we are enabled to conclude, on scriptural grounds, that "our sins are forgiven us;" and "by the Spirit "witnessing with our spirits that we are the children of God," to call on him, in the spirit of adoption, saying "Abba, Father, we rejoice." When, through negligence, or temptation, or sin; we lose our confidence; we experience shame, fear, disquietude, and remorse; till, by renewed repentance, faith, and prayer, "the joy of God's salvation is restored to "us," and we experience "a peace of God, which "passeth all understanding, keeping our hearts and "minds through Jesus Christ." These are the views of modern Calvinists on experiences, at least of a great part of them, and especially of the evangelical clergy: and it remains with those, who disapprove them, to shew that they are unscriptural and enthusiastical, or irrational.

P. lxxiv. l. 10. '*To extol, &c.*' It does not appear, that we are, in scripture, exhorted, or even allowed, to rely on our natural powers at all. "Trust in the "Lord with all thine heart, and lean not to thine

' It is not to extol our natural powers beyond their just limit; or to rely upon them solely in working out our salvation: but it is to guard against—'

“own understanding.”<sup>1</sup> “He that trusteth in his  
 “own heart is a fool.”<sup>2</sup> “My soul, wait thou only  
 “upon God.”<sup>3</sup>

P. lxxiv. l. 13. ‘*The delusions, &c.*’<sup>4</sup> No doubt, all, who make religion, in any form, a chief concern; and therefore cannot but suppose, that in doing so, they act more wisely, than those do who wholly neglect it; or than those who differ from them, in things which they consider as indisputable, are in danger of spiritual pride: but whether the self-wise rationalist, the self-righteous Pharisee, or the deluded enthusiast, be most in danger, may admit of some doubt. In respect of the charge, on this ground, as brought against Calvinists in particular; the last day will determine whether it be deserved or not: and probably, it will not before be decided. No doubt very bad men, of discordant opinions, on doctrinal subjects; as well as of different parties, in externals, have entertained ‘unwarranted conceit of familiar intercourse with ‘God:’ and it would not be difficult to illustrate this subject, even from the histories or writings, of men, decidedly hostile to Calvinism, and even to our common christianity. *Familiar*, is likewise an epithet, which ought not to be used, or should be used with very great caution, in respect of the intercourse

<sup>1</sup> Prov. iii. 5.    <sup>2</sup> Prov. xviii. 26.    <sup>3</sup> Ps. lxi. 5.

<sup>4</sup> ‘The delusions of spiritual pride, and against unscriptural notions of the manner in which the Holy Ghost operates upon the minds of men; it is to prevent the rapturous flights of a heated imagination, and to call the attention to the plain and practical duties of rational devotion; it is to invite men to confide in the promised support of divine grace, without fostering an unwarranted conceit of familiar intercourse with God.’



of a creature, (especially a guilty and depraved creature,) with the glorious and holy God. Yet we are exhorted to "come boldly to the throne of grace:"<sup>1</sup> and the scriptures continually speak of our "walking with God," "leaning on him," "lifting up our souls to him," "and pouring out our hearts before him:" and of his delighting in the prayers "of the upright." He encourages us "to cast all our care on him, and to roll our burden on the LORD, and he will sustain us." These and numerous other passages, imply, that our gracious Father, glorious and holy as he is beyond all conception, admits true christians to a very intimate intercourse and communion with him. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."<sup>2</sup> "The spirit of adoption," includes filial confidence, as well as filial submission, reverence, love, and gratitude. We are also encouraged, by our blessed Saviour, in the strongest language, to be importunate,<sup>3</sup> in our prayers; and to "pray always and not faint."—Jacob, wrestling with God, and saying, "I will not let thee go, except thou bless me," prevailed, and was specially honoured. "Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God and with man, and hast prevailed."<sup>4</sup>

P. lxxv. l. 1. '*The dangers, &c.*'<sup>5</sup> Whether Cal.

<sup>1</sup> Heb. iv. 16.    <sup>2</sup> Gal. iv. 6,    <sup>3</sup> *Aradius. Importunity.*  
 Luke xi. 8,    <sup>4</sup> Gen. xxxii. 24—28.

<sup>5</sup> '*The dangers of wild fanaticism, listless indolence, dangerous security, or agonizing despondence.*'

vinists, or the evangelical clergy, be better employed than other professed christians and ministers, may be a proper subject of enquiry: but certainly, as a body, they shew few symptoms of 'listless indolence.' Whatever may be their motives, or the object at which they aim; they in general manifest earnestness, and activity, in the concerns of religion. The ministers, of this company, preach more frequently, more earnestly, and longer sermons, in general, than others do: their congregations are commonly more numerous, than those of their opponents; and their decided adherents spend much more time, at least in the publick services of religion, than is customary to men in general. The ministers especially are "instant in season, and out of season."<sup>1</sup> They "teach publickly and from house to house."<sup>2</sup> And in doing this; often beyond, what they are required to do by their superiors, or are in any way remunerated for by man; they give great umbrage to numbers; and, as one said of Bishop Burnett, 'set 'an ill-natured example;' that is, they do so much as to shame those, who "will not shut the doors "for nought."<sup>3</sup> Zeal, and earnestness, and activity, whether properly directed or no, must be predicated of them as a body, whatever may be the conduct of some individuals: and 'listless indolence' is not their general characteristic; even their enemies themselves being judges.

<sup>1</sup> *Εναισιος, αναισιος*, on favourable and unfavourable seasons. 2 Tim. iv. 4.    <sup>2</sup> Acts xx. 20.    <sup>3</sup> Mal. i. 10.

## RELIGIOUS DISTRESSES.

'*Agonizing despondence.*' Numbers dream terrible things about us, in this respect. It might indeed excite our smile; did it not induce prejudices in the minds of many, not only against some of our tenets, but against a life of devotedness to God, which calls forth the tear of commiseration. But would those, who are so greatly disquieted by the idea of our being gloomy and melancholy, and exposed to agonizing despondence, come near enough to observe; they would find, that, in general, "the voice of joy and thanksgiving is in our dwellings;" and cheerfulness an inmate in our families, and a constant guest at our social meetings.

Undoubtedly, there are among both Calvinists, and Anticalvinists, individuals, of a melancholy constitution and turn of mind; and this morbid state of body and soul, may take occasion from their religious tenets, to prevail more than it otherwise might do. When a man, whatever were his previous creed, is brought to view himself as a sinner, exposed to condemnation; when all his former pleas are silenced, and all his former confidences fail him; when, with the jailor, he "trembles and cries out, "What must I do to be saved?" till this question is answered to his satisfaction; till he is enabled to find "peace and joy in believing;" he must experience a degree of alarm and distress. While he reviews his life past, and bemoans his numberless and heinous transgressions, perhaps fearing lest they

should be too great and too many to be forgiven; lest he should have committed the unpardonable sin; lest it should now be too late to seek that salvation, which he has long despised; or, on some account, he should be excluded from mercy, and left to perish for ever: it cannot be wonderful, if his godly sorrow be mingled with that "fear which hath torment."<sup>1</sup> The more distinct and realizing his views are of eternity, of eternal happiness, or eternal misery, the awful alternative before him! the greater must be his solicitude, according to the unalterable laws of our rational nature: and when, through temptation, misapprehension, or unbelief, his fears predominate; the distress may verge towards despondency. In this state of mind, if by any means the subject of the divine decrees, which he cannot be supposed to understand, come before his mind; it will probably, for a time, augment his discouragement. But of all, with whom I have, during a long course of years, conversed, under distress about their souls; I have scarcely known any, who did not, after a short time, either revert to their former state of carnal security; or, having "sown in tears," "did not reap in joy," and attain to permanent peace and prevailing hope. The transition from alarm and distress, to joy and confidence, in the convert on the day of Pentecost, and in the case of the jailor at Philippi, was indeed more sudden, than is now generally observed, or would be approved by numbers: but it was of the same nature.

<sup>1</sup> 1 John iv. 18.

As this statement accords to the narratives of scripture; it is also coincident with the general experience of mankind, in things temporal. The near prospect of ruin, in a man's circumstances, of which he was not before-aware; or of death, from some disease, which he had not supposed to be dangerous; will necessarily excite alarm, and often cause great dejection. So long as doubt prevails, whether any refuge or remedy can be found; and while the evil seems irreparable, the case hopeless, and the impending misery intolerable; dejection will increase. Many circumstances, apparently trivial, or indeed foreign to the main concern, may, from the present state of the sufferer's mind, enhance his anguish: and it need not be said, what the dreadful termination of this "worldly sorrow which worketh death," very frequently is. On the contrary, when unexpected deliverance dawns on the mind, it inspires hope, yet uncertainty prolongs anxiety: "hope deferred maketh the heart sick: but when the desire cometh it is a tree of life."<sup>1</sup> And when the deliverance, connected with many agreeable circumstances, is obtained, the joy, and exultation, will bear some proportion to the preceding dismay and dejection.

If it be thus in temporal concerns, why should it not be so with the things, which are eternal, if we do indeed believe them? Except the promises and threatenings of scripture be either forgotten, or disbelieved; how can we be indifferent about obtaining

<sup>1</sup> Prov. xiii. 12.

the one, and escaping the other? Surely the *apathy* of men in general, in those infinitely important concerns, when contrasted with their eagerness about the things of time and sense; is far more wonderful and lamentable, than the temporary, even though excessive, discouragement of a comparatively few persons. This first distress, however, is far from being universal: for considerable numbers discover the refuge nearly as soon, as they perceive their danger, or they become acquainted with their real character, state, and misery, as lost sinners, gradually; and in proportion to their increasing attention to the sacred scriptures: so that, from the time, when their thoughts are turned to religious subjects; they experience little alarm, and hope generally prevails..

But there are, in most religious companies, individuals of feeble and imaginative minds; in which ideas, that have no necessary connexion, become inseparably associated. This is often attended by a diseased state of the body: which gives the enemy of souls an advantage in harassing them with terrifying suggestions. These persons, who are often in other respects amiable and conscientious, are uncomfortable themselves, and troublesome to their fellow-christians; and they require peculiar patience and gentleness from their pastors. But, amidst all their fears, and doubts, and complaints, they are so far from 'agonizing despondency;' that they possess a hope, which they would not exchange for the whole world: they have also their seasons of consolation; and many of them at last meet death, not only with serenity, but even with exulting joy.—

In most congregations, there are also some persons, who have just enough regard to religion, to render a worldly course of life uneasy to them. They live in a state of perpetual warfare with their own consciences, and are truly wretched; and often, when alarmed by the prospect of death, are overwhelmed with terror. Religion may be the *occasion* of their distresses: for if they were hardened infidels, or totally ignorant of the scriptures, they would be more secure and insensible: but their want of religion, their consciousness, that they are not true christians, is the *cause* of their distresses. These, associating with more zealous persons, at least frequenting the same places of worship, are frequently confounded with them.

Even true christians, if at any time they grow negligent in duty, or yield to temptation, lose their comfort, and are for a time at least, much disquieted: and so it ought to be. But the peculiar tenets of Calvinism are very seldom much thought of, by the conscientious part at least, of those, who are permanently disquieted in mind about their religious concerns. Not unfrequently, at first, they have many difficulties on these subjects; but, whether they accede to them or no; these tenets form no prominent part of their subsequent conversation, respecting their discouragements. Their doubts are principally about their *conversion*, not their *election*: and arise from uncertainty whether their faith be genuine and saving, or no; and not from questioning whether Christ be able and willing to save all who truly believe in him.

There is another reason, which sometimes makes zealous christians appear dejected. They firmly believe the word of God, in every part: and when they occasionally visit beloved relatives, who do not even appear to be religious; they cannot endure the thought of their being finally miserable: yet, comparing their conduct and conversation with the word of God; they are unable to exclude the mournful conviction, that they are in the broad road to destruction. Their endeavours, to convince them of this are treated as bigotry, uncharitableness, or spiritual pride. They become heartless in the attempt; and can only weep over them and pray for them. They are out of their element in the company of such persons: and while they try to appear cheerful, their hearts ach and bleed. Thus, their dejection is not on their own account; but arises from tender solicitude about those, whom they love, but cannot serve. When however they "go back to their own company;" and have poured out their sorrows in prayer, they recover their former serenity and cheerfulness. Thus David, Jeremiah, and St. Paul, had sorrow of heart, on account of those whom they loved, but could not induce to seek and serve the Lord.<sup>1</sup> And even our Saviour himself wept over unbelieving and rebelling Jerusalem.<sup>2</sup>

No doubt cases may arise, in which 'curious and carnal persons lacking the Spirit of Christ, have before their eyes the sentence of God's predestina-

<sup>1</sup> Ps. cxix. 136. Jer. ix. 1. xiii. 17. Rom. ix. 1—3.

<sup>2</sup> Luke xix. 41—44.



‘tion,—whereby the devil does thrust them into ‘desperation:’<sup>1</sup> but these are very rare, and it would be difficult to meet with one or two well attested instances of this, in the whole history of modern Calvinists.

P. lxxv. l. 13. ‘*Let those, &c.*’<sup>2</sup> “If so be ye ‘have tasted, that the Lord is gracious.”<sup>3</sup> ‘The ‘godly consideration of—our election in Christ, is ‘full of sweet, pleasant, and unspeakable comfort ‘to godly persons, and such as *feel* in themselves ‘the Spirit of Christ, mortifying the works of the ‘flesh, and their earthly members, and drawing up ‘their mind to high and heavenly things.’—If any man should profess that he can distinguish by his feelings what sentiment, what inclination, or what resolution is from the Spirit of God, in any other way, than that described in the article; the evangelical clergy in general would consider him as an enthusiast, and as dangerously deluded. They believe, however, that all holy inclinations and resolutions, even all good desires, are from the Holy Spirit.

P. lxxv. l. 21. ‘*I do not mean, &c.*’<sup>4</sup> There is

<sup>1</sup> Art. xvii. See on p. 56. *Refutation.*

<sup>2</sup> ‘Let those who think differently, point out the authority in ‘scripture, or in our public formularies, for saying that a man ‘may feel the influence of the Holy Ghost, so as to distinguish ‘what sentiment, what intention, what inclination, or what ‘resolution, is owing to that influence.’

<sup>3</sup> 1 Pet. ii. 3.      <sup>4</sup> Art. xvii.

<sup>5</sup> ‘I do not mean to assert, that the comfort and assistance of ‘the Holy Spirit are never felt by truly good and pious persons, ‘on extraordinary occasions. This would be to contradict both ‘scripture and experience. It would be to deprive the Christian

no scriptural proof, that the consolations of the Holy Spirit are communicated *only* on extraordinary occasions. The apostle indeed says, "As the sufferings of Christ abound in us, so our consolation also aboundeth in Christ:"<sup>1</sup> but he does not intimate that the comforting influence of the Holy Spirit is exclusively restricted to times of peculiar trial. "The fruit of the Spirit is love, joy, peace:"<sup>2</sup> and "If any man have not the Spirit of Christ, he is none of his."<sup>3</sup> The apostle prays for the christians at Rome in general, that "the God of hope would fill them with all peace and joy in believing, that they might abound in hope by the power of the Holy Ghost."<sup>4</sup> The effect of "grieving the Holy Spirit," must be the loss, or interruption, of his comforting influences. Accordingly, David, after his dreadful fall, when brought to deep repentance, prays, "Restore unto me the

of his best support and consolation under the severe trials, temptations, and afflictions, to which it pleases God to subject his faithful servants in this probationary world; and to check the confidence of approaching bliss, which sometimes beams upon his dying hours, and gives an animating lesson to the witnesses of his death. I conceive, however, that the few persons who may be distinguished by this mark of special favour, will be found among those whose works correspond with their professions of faith, whose affections are really set on things above, while they neglect no duty within their sphere of action, whose hearts are prepared by habitual devotion for the gifts of the Spirit, and who evince an humble sense of their own unworthiness, and a sincere belief in the superintending providence and controlling power of God, by a cheerful resignation to his will, and a constant trust in his protection.'

<sup>1</sup> 2 Cor. i. 5. <sup>2</sup> Gal. v. 22. <sup>3</sup> Rom. viii. 9. <sup>4</sup> Rom. xv. 13.

to make endeavours not totally ineffectual, to amend our nature, or that of our fellow sinners. But St. Paul says, "We are his workmanship, created in Christ Jesus unto good works." Our depraved nature is 'utterly incorrigible,' except by special grace: and when any one is persuaded, or convinced, that he cannot correct the obliquities of his nature, and overcome his evil inclinations, without the grace of God; and yet that this must be done, or he must perish: hearing and reading, that "God has promised to give the Holy Spirit to them who ask it;" he will be led earnestly to pray for this most needful blessing; and, in answer to these prayers, he will be preserved both from profligacy and despair. Thus he will, after a time, learn, that though "he can do nothing of himself," or "without Christ," he "can do all things through Christ who strengtheneth him." Instances might be produced of persons, under terrors of conscience, but total strangers to evangelical or calvinistick doctrine, attempting to conquer bad habits and strong evil propensities, in their own strength; who, being repeatedly baffled, have given up the hope of success, and have sought refuge in a kind of infidelity: but afterwards, hearing the promises of effectual assistance proposed in the sacred scripture, and depending on them, and praying for the promised blessing, they have renewed their efforts, and have been rendered successful and happy.

<sup>1</sup> Eph. ii. 10.

<sup>2</sup> Luke xi. 13.

<sup>3</sup> John xv. 3.

Phil. iv. 13.

P. lxxvii. l. 13. ‘*The clergy, &c.*’ If any preach, that ‘man is *irrecoverably* sunk in sin and wickedness,’ they certainly should be shunned. But do any preach this doctrine of desperation? Do any say, that man is so sunk in sin, and so incorrigibly wicked, that he is irrecoverable, even by the grace of the gospel? And if this be not meant, what is it, which is opposed? ‘It is acknowledged, that man has not the disposition, and consequently not the ability, to do what is good in the sight of God, till he is influenced by the Spirit of God?’ and I apprehend no evangelical clergyman, and scarcely any Calvinist, denies, that when influenced by the Spirit of God, he has both ‘the disposition and the ability to do what is good in the sight of God.’ But surely, Christian ministers ought not to teach men, that their malady is not so great, but that they may heal themselves, without the great and good Physician’s interposition!

God, in his infinite mercy, has appointed one Physician, and provided one infallible remedy, for the distempered soul of fallen man: He has declared all others to be “physicians of no value,” all other

‘The clergy therefore cannot caution their parishioners too strongly against listening to those preachers, who are continually describing man as irrecoverably sunk in sin and wickedness; they should impress upon their minds the duty and necessity of exertion; and teach them, that the frailty and corruption derived from our first parent will not be admitted as an excuse for criminal indulgences, since we are assured that we shall always be assisted by divine grace in our struggles to withstand the evil propensities of our nature.’

\* P. 61, Refutation.

remedies to be utterly inefficient. He hath promised healing and salvation, to all who seek them from Jesus Christ according to the gospel, however desperate and inveterate their malady has become. Now the evangelical clergy, as well as other sober-minded Calvinists; bestow pains to convince their hearers, that there is no recovery for them, except in this way of the gospel; and that, if they refuse and neglect this Physician, they will be found absolutely irrecoverable. They earnestly desire to induce *despair*, not of salvation itself, but of salvation in any way, except that of the gospel. They endeavour to shew the desperate nature of the disease, in itself; in order to recommend the good Physician and his healing grace. For so long, as men think, that they are not diseased, or but slightly; that the disease will depart of itself; that they are able to be their own healers, or that other physicians and remedies can recover them: so long as they think, that 'there is some health and soundness of constitution in them;' their pride, their love of sin and the world; and their aversion to the holy humbling truths of the gospel; will incline them to refuse the Saviour's invitations; or at least to say, "Go thy way at this time;" at a future opportunity, I may perhaps seek help from thee. Now the day of Christ will discover, whether they, who oppose our endeavours to convince men, that they *are incorrigible and irrecoverable*, except by the grace of the gospel; have any other more effectual, or equally effectual, way of recovery and salvation, or not. "I am the Way, and the Truth, and the Life; no man

“ cometh to the Father, but by me.”<sup>1</sup> “ Neither  
 “ is there salvation in any other ; for there is none  
 “ other name under heaven given among men,  
 “ whereby we must be saved.”<sup>2</sup> ‘ They also are to  
 ‘ be had accursed, that presume to say, that every  
 ‘ man shall be saved by the law or sect which he  
 ‘ professeth ; so that he be diligent to frame his life  
 ‘ according to that law, and the light of nature.  
 ‘ For holy scripture doth set out unto us, only the  
 ‘ name of Jesus Christ, whereby we must be saved.’<sup>3</sup>  
 —“ The scripture hath concluded all under sin ; that  
 “ the promise, which is by faith in Jesus Christ  
 “ might be given to them that believe.”<sup>4</sup> We per-  
 fectly agree with his Lordship, that ministers ‘ should  
 ‘ impress upon the minds of their hearers, the duty  
 ‘ and necessity of exertion ;’ and teach them that  
 original depravity will not excuse their criminal in-  
 dulgences : and we only desire and pray that all  
 parties may vie with one another, which shall most  
 zealously and successfully inculcate these truths, and  
 apply them to the hearts and consciences of their  
 congregations.

P. lxxviii. l. 4. ‘ *The obnoxious, &c.*’<sup>5</sup> I should  
 not have expected, that a Protestant would deem  
 even the supposed errors of Calvin, equally ob-

<sup>1</sup> John xiv. 6.    <sup>2</sup> Acts iv. 12.    <sup>3</sup> Art. xviii.    <sup>4</sup> Gal. iii. 22.

<sup>5</sup> ‘ The obnoxious and unfounded doctrine of human merit,  
 held by the church of Rome, fosters pride and presumption.

‘ The equally erroneous and baneful doctrine of moral incapacity,  
 in the extent unhappily adopted by Calvin, tends to produce  
 hopeless melancholy, or hardened profligacy. The former  
 exalts too high, the latter depresses too low, the powers of man.’

noxious with the doctrine of human merit, held by the church of Rome. Whether Calvin carried the 'erroneous and baneful doctrine of moral incapacity,' beyond the line marked out in scripture, I shall not decide; and whether modern Calvinists use more energetical language, than that of the articles, liturgy, and homilies of our church, others must judge.—“You who were dead in trespasses and sins.”<sup>1</sup> “When we yet were without strength.”<sup>2</sup> “There is no health in us.”<sup>3</sup> I need not repeat the quotations from the homilies.<sup>4</sup> Jude indeed speaks of some apostates, as “twice dead:”<sup>5</sup> but no other expression, relating to man's moral incapacity, that I can recollect, is stronger than what has been produced from the scripture and from the Prayer-Book, and homilies, relating to the condition of men in general. The tendency of our doctrine to ‘produce hopeless melancholy or hardened profligacy,’ has already been considered.<sup>6</sup>

P. lxxviii. Note from Calvin, ‘*Non equidem, &c.*’ “In which are some things hard to be understood; “which they that are unlearned and unstable, wrest, “as they do also the other scriptures, to their own “destruction.”<sup>7</sup>

P. lxxviii. l. 21. ‘*Obedience, &c.*’<sup>8</sup> If after the

<sup>1</sup> Eph. ii. 1.    <sup>2</sup> Rom. v. 6.    <sup>3</sup> Conf.    <sup>4</sup> See on p. 54. 72, Refutation.    <sup>5</sup> Jude 12.    <sup>6</sup> See on p. 75, Refutation.

<sup>7</sup> “I do not indeed deny, that many hearing, that there is nothing good in us, indulge themselves more freely in their own vices.”

<sup>8</sup> 2 Pet. iii. 16.

<sup>9</sup> “Obedience is commanded, and it is therefore our duty; our practicable duty, or it would not have been commanded.”

words, *prædicable duty*, the clause from the liturgy, by special grace preventing us, to put into our hearts good desires; and by thy continual help to bring the same to good effect;"<sup>1</sup> few of the evangelical clergy would hesitate to adopt the passage.

P. lxxix. l. 1-1. Partly the effect of our own 'voluntary exertion.' It is wholly the effect of our own voluntary exertion; but "it is God that worketh in us to will and to do." The idea of God doing one part, and the creature another part, in the action of a voluntary agent, seems to us unscriptural and unphilosophical.

P. lxxix. l. 13. 'It is, &c.'<sup>2</sup> The general state-

<sup>1</sup> Col. Easter Sunday.

<sup>2</sup> 'It is one thing to trust to the goodness of God, as declared in Scripture, for the effectual assistance of the Holy Spirit, and another to assert, that from our own intrinsic merit we have a right to divine favour here, and to reward hereafter. The promise of the life that now is, and of that which is to come," the means of grace, and the hope of glory, we owe solely to the undeserved mercy of God through the merits and mediation of his blessed Son. It is not possible for man, with reference to the original connexion between the creature and his Creator, to have any merits towards God; for whatever powers and qualifications he possesses, he has received them all from God; and God has a right to every exertion which man can make. But God has been pleased to enter into a covenant with man, subsequent to the rules and directions which he gave him at his creation, and to promise certain privileges and blessings, upon the performance of certain conditions. This new dispensation, so far from being the consequence of any right conduct in man, is founded in his misconduct, the first intimation of future redemption being given immediately after the fall, at the moment God was denouncing punishment upon the disobedience of Adam. It is to be acknowledged in all its parts as entirely



ment in this passage, is satisfactory, and the arguments conclusive. The words *conditions* and *conditional*, are not indeed found in scripture; and are liable to misconstruction; the same ideas, as far as they are scriptural, may be communicated in other terms: and as many strongly object to them; the evangelical clergy in general avoid the use of them: yet they are not objectionable, if properly interpreted; that is, as denoting, not any merit, or antecedent good disposition in us; but merely something *sine qua non*. He that repents and believes, is through divine grace entitled to the promised blessing: he who does not repent and believe, is excluded from them; yet so, that if hereafter he shall repent and believe, he also will be admitted as a partaker of them,

P. lxxxi. l. 8. Note. 'It is, &c.' I quote this

'gratuitous, as proceeding solely from the free mercy of God; and our performance of the required conditions is not to be considered as constituting any merit in us, or conferring any right to reward, independent of his promises. If the conditional offer of spiritual aid in this world, and of eternal happiness in the next, had not been made, the same conduct in us, supposing that possible, would have given no claim to favour or reward from God here or hereafter, a right to any recompence from God being absolutely impossible. I am here speaking upon the ground of strict justice, and upon no other ground can the abstract question of merit be argued. The question becomes of a totally different nature where promises, arising solely from kindness and mercy, are concerned. We know that "he who hath promised is faithful;" and therefore we rely upon his promises, without feeling that we had any reason to expect them.'

'It is an easy thing for a wrangling sophister to dispute of

passage, merely to express unqualified approbation of it. God grant, that all, who now oppose, or misunderstand, the doctrine of salvation by grace alone; may before, or at least when, they come to lie upon their death beds, 'renounce their own merits, and cast themselves naked into the arms of the Saviour.'

'merits in the schools, or for a vain orator to declaim of merits out of the pulpit: but when we come to lie upon our death-beds, and present ourselves at the last hour before the tribunal of Christ, it is high time both for you and us to renounce our own merits, and to cast ourselves naked into the arms of our Saviour. That any works of ours (who are the best of us but unprofitable servants) which properly are not ours, but God's own gifts; and if they were ours, are a just debt due unto him, setting aside God's free promise and gracious acceptation, should condignly by their own intrinsic value deserve the joys of heaven, to which they have no more proportion than they have to satisfy for the eternal torments of hell: this is that which we have renounced, and which we never ought to admit.'

## REMARKS ON CHAPTER II.

## ON REGENERATION.

P. lxxxiii. l. 1. ‘*As the, &c.*’<sup>1</sup> *Regeneration* is indeed a word frequently used by modern Calvinists; by the evangelical clergy; and by numbers who do not think themselves Calvinists: but whether more frequently, than it ought to be, is another question. ‘Instantaneous conversion’ is not a favourite tenet of modern Calvinists; nor does ‘indefectible grace’ exactly convey the sentiments of many among them. It is, however, remarkable, that the religionists, in our day, who speak the most of instantaneous conversion, decidedly oppose the doctrine of ‘indefectible grace:’ so that, with whomsoever the truth lies; the two doctrines have no essential connexion.

Even, when by the word *grace*, is meant “a new creation unto holiness;” producing unequivocally “the fruits of the Spirit;” all Calvinists do not consider it as indefectible in its own nature. Adam lost the image of God, in which he was originally created: and we might lose the divine life, which the Spirit of Christ had communicated; if there were nothing in the covenant of peace and grace, made in Christ, with all true believers, to secure us against

<sup>1</sup> ‘As the term regeneration, or new-birth, is frequently used by modern Calvinists, when speaking of their favourite tenets of instantaneous conversion and indefectible grace, it may be proper to explain the application and true meaning of this word in scripture, and in the public formularies of our church.’

this dreadful event. But "our life is hid, with Christ in God;"<sup>1</sup> and, many of the evangelical clergy think, that the promises and covenant of the everlasting God, and the intercession of Christ, secures all true believers, from thus finally departing from God.<sup>2</sup> Concerning the truth and importance of this tenet, the author has no doubt: but, knowing that many of those, whom he loves and honours, do not accord with him in his views on this subject; had the doctrines, more generally called Calvinistic, been *exclusively* opposed, in 'the Refutation,' he should not have ventured forth with his remarks upon it.

P. lxxxiii l. 15. 'Those who, &c.'<sup>3</sup> Waving for

<sup>1</sup> Col. iii. 3.    <sup>2</sup> Jer. xxxii. 38—40.

<sup>3</sup> Those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away; and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new faith, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite, by which these invaluable blessings are communicated is by St. Paul figuratively called "Regeneration," or new-birth. Many similar phrases occur in the New Testament, such as, "born of water and of the Spirit;" "begotten again unto a lively hope;" "dead in sins, and quickened together with Christ;" "buried with Christ in baptism;" "born again, not of corruptible seed, but of incorruptible:" these expressions all relate to, a single act once performed upon every individual—an act essential to the character of a christian, and of such importance, that it is declared to be instrumental to our salvation, "baptism doth now save us, by the resurrection of

the present, the consideration of infant-baptism ; it occurs to enquire whether the *opus operatum*, the mere administration of baptism, in the case of adults, necessarily produce all these effects. If this be the doctrine of protestants ; in what, as to this particular, do they differ from the papists ? Indeed, is not this precisely the error of the Jewish scribes and people, which John the Baptist so decidedly opposed, in those who came to be baptized by him ?<sup>1</sup> which our Lord treated with more marked severity, than any of their errors ?<sup>2</sup> and which St. Paul so expressly notes, when he says, “ He is not a Jew who “ is one outwardly ; neither is that circumcision, “ which is outward in the flesh : but he is a Jew “ who is one inwardly, and circumcision is that of “ the heart, in the spirit, and not in the letter ; “ whose praise is not of men but of God ? ”<sup>3</sup> If this entire change take place in baptism ; not only regeneration, but the most important consequences of it, are *instantaneous* : and a hypocrite, receiving baptism from one authorized to administer it, according to a due form, is *suddenly* converted into a true christian ! But as each particular, here condensed together, will require a distinct consideration with the several texts referred to ; it is not requisite to enlarge in this place. It should, however, be noted, that baptism is stated to be regeneration ; and not

“ Jesus Christ ; ” “ According to his mercy he saved us by the “ washing of regeneration, and renewing of the Holy Ghost ; ”

“ Except a man be born again, he cannot see the kingdom of “ God.”

<sup>1</sup> Matt. iii. 7—12.

<sup>2</sup> Luke xi. 38—40.

<sup>3</sup> Rom. ii. 28, 29.

that regeneration uniformly accompanies baptism, when duly administered : for these are different propositions.

P. lxxxiv. l. 24. ‘ *As we are, &c.*’<sup>1</sup> In this quotation from Hooker, the words, ‘ manifest ordinary course of divine dispensations,’ may obviate the objection as to his views, which so evidently lies against the sentiment, that baptism is regeneration. Our Lord says to Nicodemus, “ Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”<sup>2</sup> “ Ye must be born again.” Whence I infer, without fear of refutation, that whatever is meant by being “ born again ;” no man can possibly, without being born again, either be a true christian on earth, or inherit the kingdom of God in heaven : and consequently he must live and die in his sins, and finally perish. Now is his Lordship prepared to admit in its full extent, this consequence concerning baptism ? Will he exclude from the possibility of salvation the whole body of the Quakers, and all those children of Antipoedobaptists, who die without receiving adult baptism ; and all those, who

<sup>1</sup> ‘ As we are not naturally *men* without birth, so neither are we *christian men*, in the eye of the church of God, but by *new-birth* ; nor, according to the manifest ordinary course of divine dispensations, *new-born*, but by that baptism which both declares and maketh us christians. In which respect we justly hold it to be the door of our actual entrance into God’s house, the first apparent beginning of life.’

<sup>2</sup> John iii. 3. 5. 7.

are Antipedobaptists in principle; yet never receive either infant or adult baptism? Do all these perish without hope? Will he maintain, that no misapprehension, and no outward situation; in which baptism could not be procured, will make any exception? Are all the children of christians, who die unbaptized, excluded from the kingdom of God? Not to speak of the children of Jews, and heathens, and Mohammedans, who die before the commission of actual sin; but die unbaptized? I am far from believing, that his Lordship, and others, who hold that baptism is regeneration, are prepared to admit these consequences; which would be more repugnant to all our ideas of the divine mercy; than any thing, that either the most zealous opposers of Calvinism, have charged upon their system; or the most rigid and wild enthusiast, who disgraced the name of Calvinist, ever advanced on the subject. Yet if baptism be regeneration, and regeneration baptism, and nothing more: most assuredly all unbaptized persons must be excluded from heaven. "Verily, verily, I say unto thee, Except a man be baptized, he cannot see, he cannot enter, the kingdom of God." Our Lord's most solemn and repeated asseveration; and his energetick language, shew that the proposition was universal, and admitted of no exception. This should induce a hesitation, concerning a sentiment, which is inevitably clogged with such a consequence. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." In the second clause, baptism is omitted: because it is not simply the want of baptism, but the contemptuous neglect of

it, which makes men guilty of damnation: otherwise infants might be damned for the mistakes, or profaneness of their parents.\* Infants, being incapable of believing, or disbelieving, may be saved without faith; but they are capable of receiving baptism: therefore, supposing regeneration and baptism to be synonymous words, they cannot be saved without baptism. If, however, regeneration mean a change of nature from carnal to spiritual, by the new-creating power of the Holy Spirit; infants are as capable of it, as adults; and neither the one or the other, can be saved without it. But God can renew the heart and nature of all, who die in infancy, if he see good; as John Baptist was "filled with the Holy Ghost from his mother's womb." Whether, however, he does this, or in what instances, he has not seen good to inform us. Only he says to the believer, "I will be a God to thee, and to thy seed:" and his children, who die in infancy, whether baptized or not, do nothing to forfeit the covenanted blessing.

P. lxxxv. l. 17. *Baptism conveys, &c.*<sup>12</sup> In what part of scripture is baptism said to convey the promise to those who receive it? Or, what are the privileges and blessings, which God has been graciously pleased to annex to the profession of christian faith? "With the heart man believeth unto

\* Whitby on Mark xvi. 16.

<sup>12</sup> Baptism conveys the promise of those privileges and blessings which God has been graciously pleased to annex to the profession of christian faith, and as "he is faithful that promised, &c."



"righteousness, and with the mouth confession is made unto salvation."<sup>1</sup> But if the confession with the mouth, be without faith in the heart; or with only a dead faith; it is mere formality or hypocrisy. "He that believeth and is baptized shall be saved."<sup>2</sup> But if he be only baptized and do not believe, will he be saved? "He that believeth not shall be damned;" whether he be baptized or no. The promise is continually made to those who believe, without any mention of baptism.<sup>3</sup> It is true, St. Peter says, "The like figure, whereunto, even baptism doth now save us:" but he takes care to add, "not the putting away of the filth of the flesh, but the answer of a good conscience towards God."<sup>4</sup> This accords to the instruction of John Baptist. "Now also the axe is laid unto the root of the trees, therefore every tree, which bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire."<sup>5</sup>

P. lxxxvi. l. 2. '*Those, &c.*'<sup>6</sup> The apostles never

<sup>1</sup> Rom. x. 10.    <sup>2</sup> Mark xvi. 16.    <sup>3</sup> John iii. 15, 16. 36. v. 24.    <sup>4</sup> 1 Pet. iii. 21.    <sup>5</sup> Matt. iii. 10, 11.

<sup>6</sup> 'Those christians, who, in the primitive age, had fallen into error or relapsed into wickedness, are never in the New Testament exhorted to regenerate themselves, or taught to wait in a passive state for regeneration by the Holy Ghost. They are called upon to be renewed, "Be renewed in the spirit of your mind;" "Be ye transformed by the renewing of your mind;" "The inward man is renewed day by day," which indicates a progressive improvement, and not a sudden conver-

called on the unbaptized Jews or Gentiles to *regenerate themselves*; any more than professed christians, who had acted contrary to their profession! And I apprehend few quotations can be brought from the writings of Calvinists, in which either baptized or unbaptized persons are addressed in this language. Indeed many of them are rather too apt to shun the use of some scriptural terms to this effect, such as "Make you a new heart, and a new spirit, for why will ye die, O house of Israel?"<sup>1</sup> "Make the tree good and his fruit good."<sup>2</sup> They, who attempt exactness in discrimination, consider *regeneration* as the immediate work of God alone, and *conversion* as the subsequent effect: the regenerate person, who had been dead in sin, being now made partaker of "divine life, repents, and is converted;" by the assistance of divine grace he turns from sin, to God and holiness, through faith in Jesus Christ; and in this he is active and voluntary. They who do not approve, or attend to, such exactness; are almost always led to call on sinners "to repent and be converted;" to "repent and believe the gospel," "and do works meet for repentance;" and not to regenerate themselves; and they address unbaptized persons exactly in the same

sion. The restoring those who had departed from the truth as it is in Jesus, is not called regenerating them, but "renewing them again unto repentance." St. John, in the Revelation, commands the churches, which held unsound doctrine, or were guilty of immoral practices, not to be regenerated, but to "repent."

<sup>1</sup> Ez. xviii. 31.

<sup>2</sup> Matt. xii. 33.

way. St. James addresses those to whom he wrote in this manner: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded;"<sup>1</sup> without intimating any distinction between professed christians, and such Jews or others, as might see his epistle.—It is not meant, that no exhortations respecting regeneration should be used. Parents should not only be exhorted, to present their children for outward baptism; but also earnestly to pray, and diligently to use every means, that they may have the inward and spiritual grace of baptism; even 'a death unto sin, and a new birth unto righteousness:' and, in like manner, there are many duties incumbent on teachers, ministers, and others, in this respect. Nay, such persons as are convinced, by suitable instruction, that regeneration is needful, should be exhorted, to read the scriptures, to attend on the preaching of the gospel, and to pray to God to "create in them a clean heart." Indeed exhortations to this effect should be given to all persons without exception: none should be taught to wait in a passive state for regeneration by the Holy Ghost.—"The inward man is renewed day by day." This is certainly progressive: but it had a beginning, which we call *regeneration*; and without supposing the complete change meant by conversion, and much less the progressive renewal unto holiness, till perfected in heaven, to be sudden; we may fairly think, that the "passing from death unto life," is sudden; since there must be a moment,

in which we cease to "be dead in sin," and become "alive unto God;" though the effects of the principle of divine life, may be produced far more rapidly in one case, than in another; and, in general, not so rapidly in modern times, as in those of the apostles.

If baptism do indeed succeed, as the initiatory sacrament of the New Testament church, to circumcision, the initiatory sacrament of the Old Testament: all the exhortations, both of the prophets and of John Baptist, and of our Lord and his apostles, before the publick establishment of christianity, were addressed to persons, precisely in the same situation, as nominal christians are. Indeed his Lordship has conceded, even more than this: for his words include also the Gentiles, to whom the gospel was 'first preached.'<sup>1</sup> Nor is it easy to assign a reason, why the apostle's words, "He is not a Jew, who is one outwardly, &c,"<sup>2</sup> are not equally applicable to professed christians also. "He is not a christian, who is one outwardly, neither is that baptism which is outward in the flesh: but he is a christian, who is one inwardly, and baptism is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." If this be the case, it does not appear, on what account, when addressing persons of similar characters, in other respects, any difference should be made between the baptized and the unbaptized.

<sup>1</sup> See on p. 59. *Refutation.*    <sup>2</sup> Rom. ii. 28, 29.

*Scriptures which speak of Regeneration considered.*

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It appears necessary, before we proceed further, to consider the several passages in the New Testament, which more directly relate to regeneration, and other terms generally supposed of similar import. The word *regeneration* (παλιγγενεσία) occurs in the gospel of St. Matthew;<sup>1</sup> but, probably, with relation to another subject. Yet the following explanation from *Leigh*, is worthy of notice: ‘By which is there understood, the perfect renovation and restoration of our whole nature; the complete abolition of sin and death.’ The same word occurs in the epistle to Titus;<sup>2</sup> and will shortly receive a particular consideration.

The terms, “regeneration,” “born again,” “born of God,” “begotten of God,” do not, as far as I can recollect, occur in any other part of the three first gospels: but they are frequently used, in the writings of St. John. In the first chapter of his gospel, the apostle says of Christ,<sup>3</sup> “He came to his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Whatever be the import of this passage, in another respect;<sup>4</sup> it seems absolutely certain, that external baptism is not meant, at least

<sup>1</sup> Matt. xix. 28.

<sup>2</sup> Tit. iii. 5

<sup>3</sup> John i. 11—13.

<sup>4</sup> See on p. 28, *Refutation*.

exclusively, by “born—of God.” Whether being “born of God,” be considered as the cause, or the effect, of believing, in the persons spoken of; it cannot mean external baptism, of which not the most remote hint had previously been given. This is a point, which I wish, to be especially considered, in this argument.

Similar language is used in the third chapter of this gospel, in a connexion, and with special circumstances, suited to render it peculiarly interesting and impressive. Nicodemus, a Pharisee, and a ruler and teacher in Israel; no doubt one of the great council of the nation, and a man of learning and distinction, was so far convinced, by our Lord’s miracles, that he was “a Teacher come from God;” that he came to converse with him on the subject of religion. Yet, aware of the opprobrium, which he must incur from his own company, if suspected of being a disciple of the unlettered Nazarene, he came to him by night.<sup>1</sup> Doubtless, he expected to receive some appropriate information from Jesus: and the Evangelist evidently records the fact, in a manner, which indicates a very deep conviction, that the instruction given was in the highest degree important. But if simply outward baptism were meant; what was there so peculiar and important, especially to one, who had before been fully informed concerning John the Baptist and his ministry?

Our Lord introduces his discourse, with the words, “Verily, verily, I say unto thee.” Amen, Amen.

<sup>1</sup> Judg. vi. 27.

<sup>2</sup> *Αμην, Αμην λεγει σοι.*

"He is the *Amen*, the true and faithful Witness."<sup>1</sup> The introduction is peculiar to our Lord, being used by none but him; and by him only on peculiarly important occasions; and on subjects not generally believed.<sup>2</sup> This solemnity of introduction surely leads us to expect something vastly important; something far remote from pharisaical instruction, which taught men to cleanse the outside alone; and far superior to it. But let the words of our Lord be read, according to the sentiment, that *baptism* is synonymous with regeneration. "Verily, verily, I say unto thee, Except a man, be baptized, he cannot see the kingdom of God:" and to what does it amount beyond pharisaical instruction?

The law of Moses had "divers baptisms:"<sup>3</sup> the Pharisees added still more;<sup>4</sup> yet all these were merely "washing away the filth of the flesh." The baptism of John was well known at this time. The special baptism of christianity "In the name of the Father, and of the Son, and of the Holy Ghost," was not yet instituted. The expression likewise, "he cannot see the kingdom of God," certainly relates to something, which a mere external rite could not communicate. The general interpretation of the term, "the kingdom of God," as denoting the kingdom of the Messiah; or the kingdom which the God of heaven would set up, under the rule of the Messiah, will not, I suppose, be objected to. To "see the kingdom of God," must therefore

<sup>1</sup> Rev. iii. 14.      <sup>2</sup> John iii. 5. 11. v. 24, 25. vi. 26. 32. 47. 53. viii. 51. 58.      <sup>3</sup> Heb. ix. 10. Gr.      <sup>4</sup> Mark vii. 4. Luke xi. 38. Gr.

mean; to understand the nature, and the blessings, of that kingdom, and the obligations, under which the subjects of it would be brought. But it does not appear, how the want of baptism could exclude a man from this knowledge, or how the administration of baptism could confer it. When christian baptism was fully instituted, no adult was admitted to it, who did not previously, in an intelligent manner, profess faith in Christ, which must imply some knowledge of the kingdom of God.<sup>1</sup> Baptism, therefore, in that case, must be subsequent to "seeing the kingdom of God."—It is, however, evident, that regeneration, (as understood by Calvinists, and by the evangelical clergy, and by many who do not think themselves Calvinists, whatever others may call them,) is absolutely necessary, and altogether sufficient, to enable a man to "see the kingdom of God."—"The natural man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them, because they are spiritually discerned."<sup>2</sup> If our Lord intended merely to say, "Except a man be baptized he cannot see the kingdom of God;" it would assuredly have been far more obvious explicitly to say this: I desire profoundly to reverence his divine wisdom, and to be silent in humble submission, when he proposes instruction in language, which I should not have previously expected. Yet I can find no instance, in which so plain and simple a thing, as external baptism, is represented in lan-

<sup>1</sup> Acts viii. 37.      <sup>2</sup> 1 Cor. ii. 14.



guage so highly figurative; as to lead every serious unlettered reader, at least, to think something vastly more spiritual, and internal, and sublime, was intended: and therefore, it is impossible for me to admit this, in the present case, without far stronger proof than has yet been adduced.

Most certainly Nicodemus did not thus understand the words of our Saviour; else he would not have answered, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?" And, undoubtedly, our Lord's subsequent discourse was by no means suited to rectify his error; if only outward baptism was intended. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The repetition of the same emphatical introductory words should not be unnoticed. The word *again*, (born again,) seems to be here expounded; allowedly, with reference to the initiatory sacrament of Christianity. As without the external administration of baptism, (the outward and visible sign of regeneration hereafter to be instituted,) no one can enter the visible kingdom of the Messiah; so, without the thing signified, even regeneration by the Holy Spirit, no man can become a true subject of his kingdom, or be admitted into it; as belonging "to the church of the first-born, whose names are written in heaven." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." From the language of St. Paul, on this

subject, in the eighth chapter of Romans,<sup>1</sup> it must appear evident, to every attentive and impartial reader; that "the flesh" means human nature, as fallen in Adam, and unrenewed by grace; and "the spirit," that new nature, or "spiritual mind," which is derived from Christ, "the second Adam," by his life-giving Spirit. "That which is born of the flesh is flesh." It is carnal; enmity against God, not "subject to the law of God, nor indeed can be." "That which is born of the Spirit is spirit;" spiritual, and capable of loving and obeying God. "So then they that are in the flesh cannot please God: but ye are not in the flesh, but in the spirit; if so be the Spirit of God dwell in you." It is remarkable, that our Lord, in this part of his discourse with Nicodemus, does not mention again the outward emblem of water; but "the inward and spiritual 'grace' alone. He proceeds to say, "Marvel not that I said unto thee, Ye must be born again." What would there have been, to excite astonishment, especially in a Jew, and a Pharisee, if our Lord had been understood, as saying, 'Ye must be baptized?' It is manifest that Nicodemus was greatly surprised at what he heard, as at some new proposition, or requirement, the meaning of which he did not comprehend. And our Lord, instead of informing him, he only meant, that he must be baptized; proceeds to say, "The wind bloweth where it listeth; and thou hearest the sound thereof; but canst not tell whence it cometh, and

<sup>1</sup> Rom. viii. 1—13.

“whither it goeth : so is every one, that is born of the Spirit.” The effects of the wind we perceive, most sensibly and undeniably ; but we cannot direct its motions, nor clearly explain its variations : thus, the effects of being “born of the Spirit,” in repentance, faith, love, and holiness, are manifest ; but we can neither explain the manner, in which divine life is communicated to the dead in sin, nor direct the communication to this or that person, according to our wish, or choice. “Which were born, not of blood, nor of the will of the flesh,” (the carnal mind, which can do nothing but resist the divine influence,) “nor of the will of man, but of God.”<sup>1</sup> But what is there in baptism, which the emblem selected by our Lord, is suited to illustrate ? Is there any thing answerable to the expression, “The wind bloweth where it listeth ?” The administration of it is evident, and often publick, but its effects are not generally and manifestly perceivable ; and there is nothing mysterious, or beyond our comprehension, except the ‘inward and spiritual grace,’ of which it is the emblem and seal.—Nicodemus, still full of astonishment, exclaims, “How can these things be ?” “Jesus answered and said unto him, Art thou a master,” (or, *teacher*, διδάσκαλος,) “of Israel, and knowest not these things ?” Being “a teacher of Israel,” might render Nicodemus acquainted with the “divers baptisms” of the Mosaick law ; and, as a Pharisee, he was conversant with the baptisms practised by his

<sup>1</sup> John i. 13.

own sect: but how could this circumstance enable him previously to know, that baptism, "in the name of the Father, and of the Son, and of the Holy Ghost;" baptism in the name of "Jesus, the Christ, the Son of the living God," was to be the initiatory sacrament of the New Testament? Or, could it be wonderful, that he did not know it? As, however, "the circumcising of the heart, to love the LORD;" and the "giving of a new heart, and a new spirit," had been frequently spoken of in the Old Testament; and as no sinner can love God, or spiritually worship him, or be meet for heaven, without a renovation of heart; it was wonderful, and still is so, that "a teacher of Israel," of those who worship the one living and true God, should not understand the necessity of being "born again," or "born of the Spirit."—Let any man, after these cursory remarks, read the passage attentively; and ask himself, as in the presence of God, whether baptism be exclusively meant. One word intimates the outward sign: all else relates to the thing signified, to which the words of his Lordship, as before quoted, are certainly far more appropriate, than to the sign itself.<sup>1</sup> When the apostle says to the Corinthians, "In Christ Jesus I have begotten you through the gospel."<sup>2</sup> And concerning Onesimus, "whom I have begotten in my bonds:"<sup>3</sup> it is evident, that he speaks of something, which God had wrought by him. But did this mean that he baptized them? Or that, by means of his preaching he

<sup>1</sup> See on p. 83 and 84, Refutation. <sup>2</sup> 1 Cor. iv. 15. <sup>3</sup> Philem. 10.

had raised them from the ‘ death of sin to the life of ‘ righteousness? As to the Corinthians he expressly says, “ I thank God, that I baptized none of you, “ but Crispus and Caius ;—and I baptized also the ‘ household of Stephanas :—for Christ sent me not “ to baptize, but to preach the gospel.”<sup>1</sup>

“ We ourselves,” says the apostle, “ were some-  
 “ times foolish, disobedient, deceived, serving divers  
 “ lusts and pleasures, living in malice and envy ;  
 “ hateful and hating one another ; but after that the  
 “ kindness and love of God our Saviour towards man  
 “ appeared ; not by works of righteousness, which  
 “ we have done, but according to his mercy he saved  
 “ us, by the washing of regeneration, and renewing  
 “ of the Holy Ghost ; which he shed on us abun-  
 “ dantly, through Jesus Christ our Saviour ; that,  
 “ being justified by his grace, we should be made  
 “ heirs according to the hope of eternal life.”<sup>2</sup> In  
 this passage, (as in our Lord’s conversation with  
 Nicodemus,) baptism is doubtless alluded to : but  
 can it be deliberately maintained, that the external  
 administration of baptism is exclusively, or even  
 principally, intended? The state and character,  
 which the apostle confesses to have once been his  
 own, and assumes to have been those of Titus, and  
 of all his fellow christians ; and which, consequently  
 must still be the state and character of all unbe-  
 lievers ; forms a good elucidation of the language  
 used in our articles, *Quam longissime distet ab ori-*  
*ginali justitia*, ‘ Is very far gone from original right-

<sup>1</sup> 1 Cor. i. 14—17.    <sup>2</sup> Tit. iii. 3—7.

'cousness.' A most blessed change had, however, taken place. This originated from "the kindness" and philanthropy<sup>1</sup> of God our Saviour," as manifested in the gospel. Frequently the love of the great Redeemer, in giving himself for us; or that of the Father, in "sending his only begotten Son to be the propitiation for our sins," is spoken of as the grand instance of the divine philanthropy: but here, (that grand instance and proof of the love of God to fallen man being pre-supposed,) the apostle adds another demonstration and example of it. The former was *general*; but this is *particular*. Redemption is considered as the common benefit of mankind: but how was it, that the apostle, and Titus, and their fellow-christians, were made partakers of this common benefit; while such numbers still continued "foolish, disobedient, deceived, &c;"\* and so required their meekness and forbearance towards them? "Who made these to differ from others?" The difference, allowedly, was not made on account of "works of righteousness which they had done," for their previous character had been stated. It was therefore the effect of "the mercy of God our Saviour," even as much as redemption. "According to his mercy he saved us." The apostle, and those of whom he spake, were, indisputably, brought into a safe and happy state, compared with that, in which they had previously been; and in which those still remained, towards whom they were required to exercise meekness. This

<sup>1</sup> ἡ χρηστότης, καὶ ἡ φιλανθρωπία.

passing from a lost estate, to a safe and happy one, was effected "by the washing of regeneration." (Λατρίς παλιγγενεσίας, "*the laver of regeneration.*") In this language, there seems to be an allusion to the laver at the tabernacle, and the brazen sea at Solomon's temple. The word *λατρίς* occurs only in this place, and in the Epistle to the Ephesians: "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word." The last clause, "by the word," should be noticed; as the scriptures, which are shortly to be considered, will evince. Now, can it be maintained, that after such an introduction, the apostle meant nothing more, than the external rite of baptism; or any thing so inseparable from it, that Simon Magus was equally partaker of it, with St. Paul, Titus, and other christians; and the most designing hypocrite, in every age, with the most sincere convert to the faith of Christ? It, however, follows, "and renewing of the Holy Ghost, which he shed," (or, *poured out*, ἐξέχευ,) "on us abundantly, through Jesus Christ our Saviour." An allusion was here evidently made to the instituted washings and sprinklings of the Levitical law; and probably, with special intention, to the prophecy of Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean." Did the Lord then, speaking by his prophet, mean exclusively, the outward washings and sprinklings prescribed by the ceremonial law; or that

\* Eph. v. 26.      \* Ez. xxxvi. 25.

inward purifying, of which these were instructive emblems, and sacramental signs? Let his own words determine: "From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you an heart of flesh; and I will put my own Spirit within you: and ye shall walk in my statutes, and ye shall keep my judgments and do them."<sup>1</sup> Did not the apostle allude to the outward sacrament of baptism, under the gospel-dispensation, in the same manner in which Ezekiel referred to the external ceremonies of the Mosaick law? namely, as shadows of substantial and spiritual blessings; of "regeneration and renewing by the Holy Spirit," to inward holiness, manifested by "walking in newness of life." Was "the shedding," or pouring out, abundantly," spoken of the baptismal water, or of the Holy Spirit? Of the latter most manifestly. "The word *ανακαινωσις*, (*renewing*;) occurs only here, and in the Epistle to the Romans."<sup>2</sup> "Be not conformed to this world; but be ye renewed in the spirit of your minds:" where it is evident that outward baptism is not so much as alluded to; and an internal renovation must exclusively be meant. *Ανανεωσις*, a word of similar meaning, is used in Ephesians,<sup>3</sup> in a connexion equally remote from any reference to baptism. It will, probably, be allowed, that "the renewing of the Holy Ghost" is distinct from

<sup>1</sup> Ez. xxxvi. 26, 27.    <sup>2</sup> Rom. xii. 2. the participle *ἀνακαινίζων* is used Col. iii. 10.    <sup>3</sup> Eph. iv. 23.



"the washing of regeneration," and subsequent to it. 'Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit.'<sup>1</sup> The connexion, however, is so intimate, that it is not easy to conceive of any distinction, except that of beginning, and carrying on, the same progressive renovation to holiness. The former may be 'a single act:'<sup>2</sup> but whether this be the outward act of man, by baptizing with water, or the inward act of Christ, "baptizing with the Holy Spirit;"<sup>3</sup> must be left to the determination of the reader. The meaning of the words, "which he shed on us abundantly," does not seem obvious; on the supposition that outward baptism, and the grace which is supposed always to accompany it, when rightly administered, be exclusively intended. In the baptism of adults, if sincere converts, professing "repentance towards God, and faith in our Lord Jesus Christ," the work of renovation is begun: for true repentance and living faith are not the produce of fallen nature, but of special grace; they are not the acts of one "dead in sin," but of one "made alive unto God." And in the baptism of infants, whatever is communicated at the time, or imparted afterwards; it can hardly be said, that God has "poured out the Holy Spirit upon them abundantly;" and indeed something is denoted, which is inseparably connected with being "justified by his grace, that we should be made heirs according to the hope of eternal life;" "the

<sup>1</sup> Collect, Christmas Day. <sup>2</sup> Refutation, p. 24. <sup>3</sup> Matt. iii. 11.

“pouring out of the Spirit,” as to his miraculous gifts cannot be intended.

“Do not err, my beloved brethren: Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, or shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” Did St. James here mean baptism; or the communication of a new and divine life? Of his own will begat he us;” “Which were born; not of the will of the flesh, nor of the will of man, but of God.” “The wind bloweth where it listeth”—“so is every one that is born of the Spirit.” In these texts the will of God exclusively is mentioned, as independent on the will of man: but is the outward administration of baptism, thus independent on the will of man, in like manner as the blowing of the wind is? The adult *willingly* proposes himself for baptism, and the minister *willingly* baptizes him. The infant is brought by his parents or sponsors of their own will: and if *regeneration*, though not synonymous with *baptism*, always accompanied it, when rightly administered; the will of God in this matter would depend on the will of man. Man, being willing to be baptized, or to have his child baptized; and the minister willing to perform the service; God in all such cases, must communicate the blessing, but not in any others.

\* Jam. i. 16—18. Βουλαις ἀποκλυσαι. 15. Gr.

\* John i. 13. iii. 8—10. \* John iii. 8.

The duty of the persons concerned is not spoken of; but merely how far such a view of regeneration can consist with the texts under consideration. The words of the apostle evidently mean, that the special grace of God is the source of all that which is spiritually good in fallen man; that he imparts this, "according to the good pleasure of his will;" "according to his good pleasure which he hath purposed in himself;" "according to the purpose of him, who worketh all things according to the counsel of his own will."<sup>1</sup> This was "with the word of truth," by the preaching of the gospel, or by means of instruction from the oracles of God: but not the least intimation is given concerning baptism in the whole passage.

St. Peter also thus introduces the subject. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation."<sup>2</sup> The effect spoken of, was produced by the immediate act of "the God and Father of our Lord Jesus Christ;" it originated from "his abundant mercy;"<sup>3</sup> it was "through the resurrection of Jesus Christ;"<sup>4</sup> it was "unto a lively

<sup>1</sup> Eph. i. 5. 9. 11.      <sup>2</sup> 1 Pet. i. 3—5. *Αναγεννας*. The active participle. The active verb is not used elsewhere in the New Testament.      <sup>3</sup> Eph. ii. 4. Tit. iii. 5.      <sup>4</sup> Eph. i. 19, 20. ii. 5, 6. Col. ii. 12. iii. 1.

“hope,” or living hope, active, purifying, animating, and establishing; and to an incorruptible inheritance, with which, as the words seem to imply, it was inseparably connected. God alone is mentioned as the Agent: he “hath begotten us;” nor are any means, or instruments, so much as noticed. Not that the apostle intended to exclude or discourage diligence, either in seeking our own salvation, or that of other men; far from it: but, in ascribing glory and rendering thanks to God for the inestimable benefit; his thoughts dwelt so entirely on the great Agent, that all means and instruments were for the time lost sight of.

“See that ye love one another, with a pure heart, fervently; being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and endureth for ever.”<sup>1</sup> The apostle here evidently assigns the reason, why christians should love as brethren, “with a pure heart, fervently:” for, being born again, and thus made the children of God; they became related to each other, as brethren, far more nearly and permanently; than brethren by nature could be. “For all flesh is grass, and all the glory of man, as the flower of the grass; the grass withereth, and the flower thereof falleth away: but the word of God endureth for ever.”<sup>2</sup> The natural relation by the corruptible seed ceases at death, like the withering grass; the spiritual relation, by the incorruptible

<sup>1</sup> 1 Pet. i. 22, 23. *Αναγεννημένοι*, having been born again. The passive of this verb is not elsewhere used in the New Testament. <sup>2</sup> 1 Pet. i. 24, 25.

seed, "endures for ever." All the glory and distinctions also, derived from ancestors and birth, however illustrious, will soon terminate; but those which spring from regeneration will endure for ever. 'It is grossly contrary to the truth of the scriptures, to imagine, that they who are thus renewed can be unborn again.' It is clear, from this and other scriptures, that the word of God, either publicly preached, or used in the more private instructions, given to children or others, or read by individuals, *is the seed of regeneration*: and many important duties depend on a due attention to this declaration: but if the connexion, of regeneration with baptism, be so intimate and inseparable, as some would represent it; how is it that the apostle here gives not so much as a hint on that subject? In the next chapter, he says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."<sup>1</sup> The same "word of God," which is the seed of regeneration, must be the food of the regenerated; and the simpler parts of it, the food of the new-born child of grace. He will desire and relish it; and he ought to do so, that he may grow in grace, by feeding upon it. The same metaphor, of babes in Christ, is used by St. Paul:<sup>2</sup> but neither he nor Peter connect it with the subject of baptism; but with the preaching of the gospel.<sup>4</sup>

The apostle John, in his epistles, as well as in his gospel, repeatedly introduces similar language; and in a manner, well worthy of the most careful

<sup>1</sup> Archbishop Leighton.

<sup>2</sup> 1 Pét. ii. 3.

<sup>3</sup> 1 Cor. iii. 1, 2.

<sup>4</sup> 1 Cor. iii. 5—7. iv. 15.

attention. "If we know, that he is righteous, we know, that every one, that doeth righteousness is born of him."<sup>1</sup> Here regeneration is spoken of, as evidently to be known by its effects; even the habitual, uniform, righteous conduct of the regenerate. "A new heart also will I give you, and a new spirit will I put within you"—"and I will put my Spirit within you; and cause you to walk in my statutes, and ye shall keep my judgments and do them."<sup>2</sup> As the coming of Christ, the Judge, had been just before spoken of by St. John; it is most obvious to understand the words concerning him. Thus true christians are "born of God," "born of the Spirit," born of Christ: "A seed shall serve him, it shall be counted to the LORD for a generation." "He shall see his seed; he shall prolong his days."<sup>3</sup>

But would the apostle reverse his proposition? Would he declare, that every one, who doeth not righteousness, is not born of him? This enquiry is peculiarly important in the argument; and the next quotation may throw some light upon it. "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God: in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God."<sup>4</sup> If therefore any man be born of God,

<sup>1</sup> 1 John ii. 29. *Γεννηται, has been born, or begotten.* <sup>2</sup> Ez. xxxvi. 26, 27. <sup>3</sup> Ps. xxii. 30, 31. Is. liii. 10. <sup>4</sup> 1 John iii. 9, 10. *Γεννηται, has been born. Αμαρτιας η ποιη. ii. 29. Gr.* To do righteousness implies an habitual uniform righteous conduct; not a single good action: so to commit sin, means in this connection, allowed habitual sin.

whether in baptism, or not, "his seed," ("the incorruptible seed,"<sup>1</sup>) remains in him, and produces its effects; so that "he cannot sin," in the manner at least, in which all do, who are not "born of God." For "the grace of God, which bringeth salvation, teaches him, that, denying ungodliness and worldly lusts, he should live soberly, and righteously, and godly, in this present world."<sup>2</sup> But how can this consist with the sentiment, that all baptized persons are "born of God," however ungodly and unholy their conduct may be? And how can "the children of God, and the children of the devil, be manifested" by the apostolick rules, if this be the case?

Again the apostle says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."<sup>3</sup> We may here observe how prominent the idea, of all true christians being born of God, was in the apostle's mind; and that they alone were born of God: yet he does not expressly mention baptism, except, as recording facts, in all his writings. But he never adduces any thing, peculiar to genuine christianity; but it is associated with being "born of God." "Every one that loveth, is born of God." For "neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." He also connects it with "knowing God." "He that loveth is born of God, and knoweth God: he that loveth not knoweth not

<sup>1</sup> 1 Pet. i. 23.    <sup>2</sup> Tit. ii. 11, 12.    <sup>3</sup> 1 John iv. 7, 8.

"God." Thus he excludes from the saving knowledge of God, all, those who have not love; and, consequently, according to this statement, all who are not "born of God."

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also, that is begotten of him." Now, if every true believer in Christ has been born of God; and if none, as adults, are properly admissible to baptism, except those, who profess faith in Christ; and none, as adults, receive baptism aright, except true believers: then it inevitably follows, that all, in the primitive church, and all in every age, who rightly have received baptism, have been previously "born of God." "He that believeth, and is baptized, shall be saved." "What doth hinder me to be baptized? If thou believest with all thy heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God:"—and he baptized him.\* Is it not clear, from the apostle's assertion, "Every one that believeth that Jesus is the Christ, has been born of God:" that regeneration preceded baptism, in respect of this Ethiopian? And is it not equally clear, that it does so, in the case of all, who receive baptism, on a sincere profession of faith in the Lord Jesus? How then can baptism be regeneration; or be uniformly connected with it?

Again, faith in Christ was the evidence that men were "born of God:" and this rendered them the

<sup>1</sup> 1 John v. 1. *Γεννηται*, has been born, or begotten. John i. 12, 13.    <sup>2</sup> Mark xvi. 16. Acts viii. 36—38.



special objects of love to other christians; who, "loving him that begat, loved all those, who were begotten of him." It is clear, that the apostle supposed this faith to be productive of holy obedience, and the several other evidences of regeneration before adduced. He, therefore, deemed it proper, to mention the same subject again, within a few verses. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world; but he that believeth that Jesus is the Son of God?" Some manuscripts read, "*Whosoever*, &c." but the reading adopted by our venerable translators is sufficient for our argument; nay, perhaps is more directly conclusive. It implies, that there is a new heart, or nature in believers, which "is born of God," as distinct from the depraved nature, the remains of which still dwell in them; and that this new nature wherever it exists, overcometh the world, with all its allurements and terrors. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The apostle had before said, "By this we know that we love the children of God; when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." He assumes it as indisputable, that all true believers love God: and he shews, that this love, when genuine, is evinced by obedience to his com-

mandments; and that not merely outward and reluctant, but cordial. "His commandments are not grievous," that is to those who love God: but "the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be."<sup>1</sup> "Blessed is the man, that feareth the Lord, that delighteth greatly in his commandments."<sup>2</sup> "I delight in the law of God, after the inward man."<sup>3</sup> But, besides the state of the heart and mind, whether carnal, as born of the flesh, or spiritual as born of the Spirit; the things of the world present many and powerful allurements; and the men of the world often set before us many terrors. These, in one form or other, overcome all, except those who are "born of God;" but "whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, even our faith. Who is he that overcometh the world; but he that believeth that Jesus is the Son of God? This is he that came by water and blood; not by water only, but by water and blood."<sup>4</sup> If the *water* here means no more than outward baptism: then the *blood* means no more than outwardly receiving the Lord's supper: and thus the atonement, and faith in that atonement, as signified in one sacrament; as well as regeneration by the Holy Spirit, as signified in the other sacrament, becomes a mere *opus operatum*. But do all, who are baptized, love God, and keep his command-

<sup>1</sup> Rom. viii. 7.<sup>2</sup> Ps. cxii. 1.<sup>3</sup> Rom. vii. 22.<sup>4</sup> 1 John v. 3—6.

ments? Do they all love the children of God? Do they all by faith in Christ, overcome the world? If they do not; then being "born of God" denotes something vastly superior to outward baptism, and of a more discriminating and appropriate nature.

"We know, that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."<sup>1</sup> The apostle is speaking concerning "a sin unto death;" and his words clearly mean, that no one, who has been "born of God," or "begotten of God,"<sup>2</sup> committeth this sin unto death. I might here, with a force of argument not easily answered, maintain the final perseverance of all who are "born of God;" for apostates are especially the persons, marked out as guilty of this sin.<sup>3</sup> Now if he who has been born of God doth not commit this sin; "but keepeth himself, and that wicked one toucheth him not;" then he cannot be of "them who draw back to perdition;" but is "of them that believe to the saving of the soul." "They went out from us, because they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest, that they were not all of us."<sup>4</sup> They were such as "had no root in themselves;" they were foolish virgins, with the lamp of plausible profession; but "without oil in their vessels," or grace in their hearts. They were guests "which

<sup>1</sup> 1 John v. 18.

<sup>2</sup> Γεννημένος, Γεννησας, participles from the verb.

<sup>3</sup> Heb. vi. 4-6. x. 26-29.

<sup>4</sup> Heb. x. 39. 1 John ii. 19.

“had not the wedding garment.” They were “unfruitful branches of the true Vine.” They were not born of God.

But, waving this subject for the present, I would only ask, is there any kind, or degree, of sin, from which all baptized persons are secured? any, from which they all, uniformly and without exception, keep themselves? If this be answered in the negative, as I think it must: then, beyond all doubt, being “born of God,” is something vastly different from baptism.

Let us place these quotations, from this epistle together; “Ye know, that every one that doeth righteousness is born of God.”<sup>1</sup> “Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.”<sup>2</sup> “Every one that loveth is born of God, and knoweth God.”<sup>3</sup> “Whosoever believeth, that Jesus is the Christ is born of God.” “Whosoever is born of God overcometh the world.” “We know, that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”<sup>4</sup> Let these Scriptures be well considered, as in the presence of God, with earnest prayer, for the promised teaching of his Holy Spirit; and with the great day of judgment full in view: and then let every reader decide, whether baptism, or any thing which uniformly attends baptism, when rightly administered, be exclusively meant.

<sup>1</sup> 1 John ii. 29.

<sup>2</sup> 1 John iii. 9.

<sup>3</sup> 1 John iv. 7.

<sup>4</sup> 1 John v. 1. 4. 18.

Every passage, in the New Testament, has now been considered, in which the term regeneration is used, or words of similar import: and in two only is there even any direct allusion to baptism.<sup>1</sup> There are indeed, several other expressions, which appear to denote the same change, as those which have been adduced, "You hath he quickened, who were "dead in trespasses and sins." "Even when we "were dead in sins, he hath quickened us together "with Christ." With reference to this, the Holy Spirit, 'the Author and Giver of life,'<sup>2</sup> is called "the Spirit of life in Christ Jesus."<sup>3</sup> "I will put "my Spirit in you, and ye shall live," says the Lord by Ezekiel.<sup>4</sup> Thus our Lord says, "As the Father "raiseth up the dead, and quickeneth them; even "so the Son quickeneth whom he will."<sup>5</sup> For he is "not only the Way, and the Truth;"<sup>6</sup> but "the "Life" also. "The last Adam was made a quick- "ening Spirit."<sup>7</sup>

Fallen man has *animal* life, and is capable of its pains and pleasures. He is a rational creature, and capable of *intellectual* enjoyments, such as philosophers experience, in the successful investigation of natural science. But he is *spiritually* dead; incapable of the joys of true religion, and, consequently, of those pleasures in which heavenly felicity consists. "The Spirit of life" departed from Adam, when he sinned: on that very day, in this respect, he died;

<sup>1</sup> John iii. 5. Tit. iii. 5, 6.    <sup>2</sup> Eph. ii. 1. 6. *Συνζωοποιῶν*, made alive together.    <sup>3</sup> Nicene Creed.    <sup>4</sup> Rom. viii. 2. 10. Rev. xi. 11.    <sup>5</sup> Ez. xxxvii. 14.    <sup>6</sup> John v. 21. *ζωοποιῶν*.    <sup>7</sup> 1 Cor. xv. 45. *ζωοποιῶν*, making alive.

and his descendants continue dead in sin; till “the Spirit of life in Christ Jesus,” “the second Adam,” “the Lord from heaven,” return and restore them to spiritual life. Then they become “dead indeed unto sin, but alive unto God:” they “yield themselves unto God, as alive from the dead.”<sup>1</sup>

Yet, as the first feelings of one, who has been recovered to life, from a state of insensibility and apparent death, are not pleasant but painful, though introductory to the pleasures of future life: so, the first perceptions of those, who are made alive, by the Holy Spirit, are generally distressing. Fear, sorrow, shame, remorse, are commonly first experienced: but these make way for hope, love, gratitude, joy, and all the peaceable fruits of reconciliation to God, of walking with him, and delighting in his ways; and for the final enjoyment of eternal happiness.

The beginning of this new and divine life, is ‘a resurrection from the death of sin, unto the life of righteousness.’ “Buried with him in baptism, wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead: and you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him.”—“If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”<sup>2</sup> “We are buried with him by baptism into death, that like, as Christ was raised from the dead by

<sup>1</sup> Rom. vi. 11. 13.

<sup>2</sup> Col. ii. 12, 13.

“the glory of the Father, even so we also should “walk in newness of life.”<sup>1</sup> Here three particulars are mentioned, in allusion to the death; burial, and resurrection of Christ; to whom believers, are, in a figurative sense, conformed. They become “dead to sin,” as he “died unto sin once.” They are buried, as he was buried: they arise from among “the dead in sin,” as he arose from the dead. It is evident, that ceasing from sin, and becoming incapable of “living any longer therein;” that, entire separation from the former course of ungodliness, and from the pollutions of this evil world; and the beginning and progress of a new and holy life, from “newness of heart;” are signified by this death, burial, and resurrection. Of these things baptism is the outward sign: and in adults, it is an open profession of them. Whether any reference was intended to the outward administration by immersion, by the word *buried*, it is not needful here to determine. However that be decided, it is manifest, that neither outward baptism, nor any thing inseparably connected with it, can be exclusively meant; unless all, who are baptized with water; are “so “dead to sin,” and so “buried” from it, as not to walk any longer therein.—New converts professed these things, at their baptism; and if, with the washing of water, there was also “the answer of a good “conscience towards God;” they would “thenceforth walk in newness of life:” but not otherwise. “For if we have been planted together in the like-

<sup>1</sup> Rom. vi. 4.

ness of his death, we shall be also in the likeness  
 of his resurrection. Knowing this, that our old  
 man is crucified with him, that the body of sin  
 might be destroyed; that henceforth we should not  
 serve sin."<sup>1</sup>—Even true Christians need exhorting  
 to act consistently with their profession; and much  
 more, collective bodies: so that the subsequent ex-  
 hortations do not at all invalidate this conclusion,  
 which is drawn by the apostle in the most decided  
 language.—When the apostle said, "As many of  
 you, as have been baptized unto Christ have put  
 on Christ:"—"for ye are all one in Christ  
 Jesus;" "And if ye be Christ's, then are ye  
 Abraham's seed, and heirs according to the pro-  
 mise;"<sup>2</sup> did he mean, that hypocrites, receiving  
 outward baptism, became one with Christ, the chil-  
 dren of believing Abraham, and heirs of the pro-  
 mised blessings? or did he not rather intend to  
 express the same; as when he said, "By one Spirit  
 we are baptized into one body?" The outward  
 baptism admits men into the visible church: but the  
 baptism of the Spirit alone constitutes them living  
 members of the body of Christ in heaven.

It scarcely admits of a doubt, but that circum-  
 cision was the initiatory ordinance, or sacrament, of  
 the old dispensation, from the days of Abraham, till  
 the coming of Christ, in the same general sense,  
 that baptism now is; with only circumstantial dif-  
 ferences. Circumcision was a recognition, or con-  
 fession, that men, as the natural offspring of fallen

<sup>1</sup> Rom. vi. 5, 6.

<sup>2</sup> Gal. iii. 27—29.



Adam, were born in sin, and unclean in the sight of God: it shewed, that the old man, the depraved nature, must be mortified and put off, by all who were admitted into covenant with God.<sup>1</sup> It was evidently the outward sign of regeneration, or a new creation unto holiness.<sup>2</sup> It was a profession of faith in the God of Abraham, and in his promised Seed: as baptism is of our faith in God the Father, the Son, and the Holy Ghost. And it was "the seal of the righteousness of faith:"<sup>3</sup> that is, they who had the inward and spiritual grace, of which circumcision was the outward sign, had the seal of God to their faith, as genuine and justifying. If then, all baptized persons are regenerate; and if they need no other regeneration; than either baptism, or that which inseparably accompanies it: by parity of reason, all circumcised persons, so long as circumcision continued the initiatory sacrament, were regenerate, and needed no other regeneration. Let any man shew the fallacy of this reasoning, if there be any flaw in it. Yet it is as sure, as the testimony of God can make it, that immense multitudes of circumcised persons continued unregenerate, and uncircumcised in heart.<sup>4</sup> Indeed Nicodemus himself, and all the scribes and Pharisees, to whom John Baptist addressed himself, with such solemn warnings, and all to whom Christ and his apostles at first preached, were circumcised persons. They had, according to the dispensation, under

<sup>1</sup> Jer. iv. 4. Col. ii. 11.    <sup>2</sup> Deut. x. 16. xxx. 6. Rom. ii. 28, 29. Phil. iii. 3.    <sup>3</sup> Rom. iv. 11. Jer. ix. 26.    <sup>4</sup> Lev. xxvi. 41. Jer. vi. 10. ix. 25, 26, Ez. xlii. 7. Acts vii. 51.

which they lived, received 'the sacrament of regeneration;' as much as Christians at present have: yet they were constantly addressed, as needing regeneration, and distinguished from those, who were born of God.

I shall here conclude my argument from Scripture, concerning regeneration; though the subject is by no means exhausted. I have laboured it the more, as I consider it, in some respects, the most important point, in contest, between the evangelical clergy and their opponents; as in other subjects of prime importance, in some respects more concessions are made to them, than in this; especially in the publication, on which I venture to make these remarks: and because, it appears to me, that this is the very hinge on which the whole argument turns. If such a regeneration, as has been stated, be needful, man must be wholly dead in sin, altogether depraved; salvation must be wholly by grace in Christ, through faith alone, and that the work and gift of God, "who worketh all things according to the counsel of his own will." But if no such regeneration be needful, the whole system of our opponents may, at least, have the appearance of truth and reality.—I trust it has been demonstrated, that both regeneration, and the other terms equivalent to that word, are used in far different senses, than 'as applied to the one immediate effect of baptism:' and, though not "synonymous to the repentance and reformation of a christian;" any more, than the cause is synonymous with the effect; or life, with activity, and pleasure, and pain; yet, 'they

are used to express an operation on the human mind and heart subsequent, in many instances, to baptism: unless all, in every age, who have been baptized adult, on a formal or hypocritical profession of faith, are to be consigned, without hope, to perish with the enemies of God.—This will, however, appear more clearly, in what next follows.

THE DOCTRINE OF BAPTISM AND REGENERATION,  
AS CONTAINED IN THE LITURGY, ARTICLES, AND  
HOMILIES OF THE ESTABLISHED CHURCH.

P. lxxxvii. l. 1. *'The Christians, &c.'* On this quotation from *'Wall's History of Infant Baptism;'* it may be observed, that the use of the words *'regenerate or born again,'* to *'denote baptism,'* is certainly of great antiquity in the christian church; but the term, *'continue the use of it,'* is not correct: because it has been shewn, that the language of the sacred writers does not sanction it. In no one instance, in which the baptizing of any persons is recorded in the New Testament, is the least intimation given, that they were then regenerated. The two subjects are kept entirely separate; except, as in two or three passages, containing instructions and exhortations, baptism, as the outward sign and seal of regeneration is alluded to; but it is never called regeneration. From what source the differ-

\* *'The Christians did in all antient times continue the use of this name for baptism; so as that they never use the word regenerate or born again, but that they mean or denote by it baptism.'*

ence between the early fathers, and that of the sacred writers originated, is another question: but it is certain, that we cannot at the same time both "speak according to the oracles of God;" and according to the language of Justin Martyr, for instance: "They are conducted by us, to a place where there is water, and regenerated, according to the same mode of regeneration, by which we ourselves were regenerated."<sup>1</sup> Now, whether the sentiment be scriptural or not; the language cannot be paralleled from any narrative of baptism in the New Testament.

It has been the opinion of many persons, eminent for wisdom and abilities, as well in the church of England as elsewhere, that the Reformers from Popery in general, by appealing to the fathers and councils of the first four centuries, as *authority*, not clearly distinguished from that of Scripture, gave their opponents a great advantage against them, in all the controversies which followed. An amiable humility, and deference to characters of established reputation; a fear of needlessly innovating, and some remaining prejudice of education, very reasonably account for this, without deducting in the least from their reputation for wisdom and piety.—But, as in the apostle's days, "The mystery of iniquity did already work;"<sup>2</sup> so, in the course of four centuries, and indeed in far less time, it had made great, though silent, progress.

When this concession, made by several of our

<sup>1</sup> See page 297, Refutation.

<sup>2</sup> 2 Thes. ii. 7.

reformers, (not indeed in the articles, and authentick documents, but in their controversial writings,) is considered; it is truly wonderful that so very little appears in our liturgy, which seems, even in language to vary from the sacred oracles. A deep acquaintance with the scriptures, and an abundance of heavenly wisdom and grace, preserved the venerable compilers of our liturgy and articles, so free from the different deviations found in the ancient writings, whose authority they still in some respects allowed: that very few *expressions* seem to have been taken, or retained from them, which do not accord with those of the sacred writers. Yet, in the case of baptism there are a few exceptions to this general rule; and the custom of the church, during very many centuries, in which baptism and regeneration were generally confounded; and indeed the *opus operatum* considered as the grand, if not the only concern; seems to have induced a language not entirely scriptural. Yet I trust it will appear, that their words taken together, by no means imply that baptism and regeneration are synonymous, or that baptism in all cases, even when rightly administered, is accompanied with regeneration.

A large proportion, however, of the evangelical clergy do suppose that some special gracious effect attends the due administration of infant-baptism, which they think to be meant in our baptismal forms, by the word 'regenerated,' and 'regenerated by the Holy Ghost.'

The parents and those who bring infants to be baptized, as members of the church, are supposed,

in our offices, to be themselves true christians: it is assumed, that they *really* desire and pray for the 'inward and spiritual grace of baptism,' both at other times, and when the child is about to be baptized: that they come, as those did, who "brought their young children to Christ, that he should lay his hands on them and pray over,"<sup>1</sup> or bless, them. It is assumed also, that when baptism is publicly administered, the congregation unites in fervent prayer to the same effect: and they take it for granted, that God hears and answers these earnest prayers; and return him thanks for so doing. This seems a general view of the doctrine implied in the baptismal offices of our church. Probably too much is assumed; or more, at least than accords to present circumstances.

P. lxxxvii. l. 6. '*We shall, &c.*' If baptism be itself regeneration, or inseparable from it; why do we pray thus: 'We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child; wash him, and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's church, &c.' 'We call upon thee for this infant, that he, coming to thy holy baptism, may receive

<sup>1</sup> Matt. xix. 13.

<sup>2</sup> 'We shall find this word used exactly in the same manner in our liturgy, articles, and homilies. In the beginning of the service of Publick Baptism of Infants, we pray, that the infant brought to be baptized may be washed and sanctified with the Holy Ghost; may receive remission of his sins by spiritual regeneration; may be born again; and that the old Adam may be so buried, that the new man may be raised up in him.'

‘ remission of his sins by spiritual regeneration;—  
 ‘ that this infant may enjoy the everlasting benedic-  
 ‘ tion of thy heavenly washing.’—‘ Give thy Holy  
 ‘ Spirit to this infant, that he may be born again!’  
 The prayers themselves evidently distinguish between  
*baptizing with water*, and *spiritual regeneration*, and  
*the heavenly washing*; between what man can do;  
 and what only God can do: and this implies that one  
 may be done without the other.

P. lxxxvii. l. 19. ‘ *Seeing now, &c.*’ The sup-  
 position, that the blessing is granted in answer to  
 the prayers of the congregation, shows most evi-  
 dently, that it is quite distinct from the *opus opera-*  
*tum*, and only connected with it by “the prayer of  
 ‘ faith:’ ‘ Doubt ye not therefore, but earnestly  
 ‘ believe, &c.’ If then, “the prayer of faith” be  
 entirely wanting, the inward and spiritual grace may  
 not attend the outward baptism. I do not mean  
 that the baptism is not valid, or that the infant is  
 not baptized; but that regeneration does not, even  
 according to the charitable hope expressed in the  
 baptismal service, in this case, necessarily accompany  
 baptism.

#### Prayers, Baptismal Service.

‘ *Seeing now that this child is regenerate and grafted into the*  
 ‘ *body of Christ’s church. And in the concluding prayer, the*  
 ‘ *priest returns thanks to God that it hath pleased him to regene-*  
 ‘ *rate this infant with the Holy Spirit; and to receive him for his*  
 ‘ *own child by adoption, and to incorporate him into his holy*  
 ‘ *church; and it is added; that God for his part will most surely*  
 ‘ *keep and perform his promise, of releasing him from his sins,*  
 ‘ *sanctifying him with the Holy Ghost, and giving him the king-*  
 ‘ *dom of heaven and everlasting life.*’

The case of the comparatively few, who, in the established church are baptized adult, requires a distinct consideration. Either these persons are previously true believers, and then their baptism is a profession, and recognition, of their regeneration; or, they are mere formalists: and whether God generally blesses a formal and insincere profession, (not to say a hypocritical attendance on his ordinances,) for the regeneration of the persons concerned, the reader must judge for himself.

P. lxxxix. l. 12. *The service, &c.*<sup>1</sup> As nothing materially differs in the form of private baptism from that of publick baptism, no remarks are necessary: but some notice must be taken of the office of baptism, as administered to adults.—The quotation, here adduced, is taken from the introductory exhortation. The prayers are nearly the same, as in the office for infant baptism. But the gospel appointed to be read is, our Lord's conversation with Nicodemus concerning regeneration: and on this is grounded

<sup>1</sup> 'The service of baptism of such as are of riper years, begins thus, 'Forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same: And after the baptismal words are pronounced, the persons baptized are declared to be "regenerate and now born again."



an exhortation: ‘ Beloved, ye hear in this gospel, ‘ the express words of our Saviour Christ; that “ except a man be born of water, and of the Spirit, “ he cannot enter into the kingdom of God.” ‘ Whereby we perceive the great necessity of this ‘ sacrament, *where it may be had.* Likewise immediately before his ascension, (as we read in the last ‘ chapter of St. Mark’s gospel,) he gave command ‘ to his disciples saying, “ Go ye into all the world, “ and preach the gospel to every creature; he that “ believeth, and is baptized shall be saved: but he “ that believeth not shall be damned;” ‘ which also ‘ sheweth the great benefit we reap thereby. For ‘ which cause St. Peter the apostle, when upon the ‘ first preaching of the gospel, many were pricked ‘ to the heart, and said to him and the rest of the ‘ apostles, “ Men and brethren, what shall we do?” ‘ replied and said unto them; “ Repent and be “ baptized every one of you, for the remission of “ your sins, and ye shall receive the gift of the Holy “ Ghost; for the promise is to you and your children, and to all that are afar off, even as many as “ the Lord our God shall call. And with many “ other words exhorted he them, saying, Save yourselves from this untoward generation.” ‘ For ‘ (as the same apostle testifieth in another place,) “ Even baptism doth now save us, (not the putting “ away the filth of the flesh, but the answer of a “ good conscience towards God,) by the resurrection of Jesus Christ.” ‘ Doubt ye not therefore, ‘ but earnestly believe, that he will favourably receive ‘ these present persons, *truly repenting, and coming*

‘unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.’ The portions of Scripture, introduced into this exhortation, have been considered, and certainly are highly appropriate. Baptism, as being “born of water,” is very necessary, *where it may be had*; but being “born of the Spirit,” is indispensably necessary. The ‘great benefit derived to adults by baptism,’ is spoken of as connected with their ‘*truly repenting, and coming to the Lord by faith*’; but, if they do not ‘truly repent, and come to the Lord by faith;’ if they be hypocrites, or have only a dead faith; are we not to doubt, but that he favourably receives them, and not only at present, ‘grants them remission of sins, and bestows on them the Holy Ghost; but that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom?’ They who come to baptism, in this manner, beyond all controversy, were not previously regenerate; no intimation is given in the exhortation, concerning baptismal regeneration, especially of those who have not true repentance and faith: and hence, it may be fairly concluded, that if they live and die, without subsequent regeneration, they cannot enter “into the kingdom of God.”

Then follow the questions proposed to the persons to be baptized; and he, who can answer them sincerely and intelligently, has “the answer of a good conscience towards God;” he who can only answer

them hypocritically or ignorantly, has no more, "than the washing away of the filth of the flesh."

After the adults have been baptized, it is added "Seeing that these persons are regenerate, and 'grafted into the body of Christ.'" Upon the supposition, that they approached to baptism 'truly repenting, and coming unto him by faith,' no doubt they are *regenerate*; but it is not said that they were regenerated in baptism. The expression 'being now born again,' does not necessarily imply that this was effected at the very moment of their baptism; but that now, at the time, when the thanksgiving is offered, they are numbered among the *regenerate*. The language is so general, that persons of rather different sentiments may use it, without scruple: it is certain, however, that this office does not say that baptism is regeneration, or uniformly attended by it.

The subject of baptism, as administered to adults, in the established church, having been thus far considered; it may be proper to examine, in this place, the doctrine of our articles, respecting baptism.—  
'Baptism, is not only a sign of profession, and mark  
' of discrimination, whereby christian men are dis-  
' cerned from others that be not christened: but it  
' is also a *sign* of regeneration, or new-birth, where-  
' by as by an instrument, they that *receive baptism*  
' *rightly*, are grafted into the church: the promises  
' of forgiveness of sins, and of adoption to be the  
' sons of God: by the Holy Ghost, are visibly signed  
' and sealed; *faith is confirmed; and grace increased*  
' by virtue of prayer unto God. The baptism of

“young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.”<sup>1</sup> It is evident that all this article, except the concluding sentence, refers to the baptism of adults. Baptism is said to be the *sign* of regeneration; but the *sign*, and the *thing signified*, are not the same, no nor even inseparably connected. “The promises of the forgiveness of sin, and of our adoption, are *visibly signed and sealed*,” not efficaciously bestowed. The expression, “they that *receive baptism rightly*,” refers, not to the *right administration of baptism by the priest*, but the *right reception of it by the baptized person*. As *faith is*, in this case *confirmed*, and *grace increased*; faith and grace must have been previously possessed, by those who receive baptism rightly: for if they had no faith, or grace; the one could not be confirmed, nor the other increased. And this is, not merely by the *opus operatum* of baptism, but “by the virtue of prayer.”

“Neither is the effect of Christ’s ordinance taken away by their wickedness,” (that of the priests,) nor the grace of God’s gifts diminished from such, as *by faith, and rightly*, do receive the sacraments ministered unto them.”<sup>2</sup> The distinction is here clearly made, between the *ministering*, and the *receiving aright*, the sacraments; and the *receiving aright*, is confined to those who do it *by faith*. To those, then, who have not faith, they are null and void. The case of infants is distinctly spoken of, in

<sup>1</sup> Art. xxvii.<sup>2</sup> Art. xxvi.

other places: but why should not faith be as necessary in *adults*, to a right receiving of baptism, as to a right receiving of the Lord's supper? 'And in such only, as worthily receive the same, they have a wholesome effect and operation: but they that receive them,' (baptism and the Lord's supper,) unworthily, purchase to themselves damnation.' Does this make baptism and regeneration one and the same, or inseparably connected?

'The supper of the Lord is not only a sign of the love, that christians ought to have among themselves, one towards another: but rather, it is a sacrament of our redemption by Christ's death; insomuch, that to such, as *rightly, worthily, and with faith*, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing, is a partaking of the blood of Christ.'<sup>1</sup> The *receiving rightly, worthily, and with faith*, not the external orderly administration, is connected inseparably with the benefit: and, as far as adults are concerned, why should it not be so, in baptism?

Numerous passages might be adduced from our venerable reformers and martyrs, on this subject: but human authority, beyond that of the Prayer-book on ministers of the establishment, I would disclaim. Yet, as these reformers and martyrs laid the foundation of our articles and liturgy, which have not subsequently received any material alteration; a few testimonies from them may not be wholly foreign to our subject.

<sup>1</sup> Art. xxv. of the sacraments,

<sup>2</sup> Art. xxviii.

QUOTATIONS FROM THE REFORMERS CONCERNING  
BAPTISM AND REGENERATION.

‘ This outward sign doth neither give us the Spirit  
‘ of God, neither yet grace, that is, the favour of  
‘ God. For if, through the washing of the water  
‘ the Spirit of grace were given; then it would  
‘ follow, that whosoever were baptized in the water  
‘ should receive this precious gift: but that is not  
‘ so, wherefore I must needs conclude, that this  
‘ outward sign, by any power or influence that it  
‘ hath, bringeth not the Spirit and favour of God.  
‘ That every one receiveth not this treasure in bap-  
‘ tism it is evident: for put the case, that a Jew  
‘ or an infidel should say that he did believe, and  
‘ believe not indeed; and upon his words were bap-  
‘ tized indeed, (for no man can judge what his  
‘ heart is, but we must receive him unto baptism,  
‘ if he confesses our faith with his mouth, albeit his  
‘ heart be far from thence,) this miscreant now  
‘ thus baptized, hath received this outward sign and  
‘ sacrament, as well as the most faithful man believ-  
‘ ing.’ Howbeit, he neither receiveth the Spirit of  
‘ God, neither yet any grace, but rather condem-  
‘ nation.’—‘ It followeth that the outward sign giveth  
‘ no man any grace. Moreover, if the Spirit of  
‘ God and his grace were bound unto the sacra-  
‘ ments, then where the sacraments were ministered,  
‘ there must the Spirit of grace wait on; and where

‘ Should it not be *living*?

‘that water, being of the age of discretion, must  
 ‘examine himself duly, lest if he come unworthily;  
 ‘(none otherwise than he would come unto other  
 ‘common water) he be not renewed in Christ, but  
 ‘instead of salvation receive his damnation.’

No doubt in Cranmer’s writings, particularly those of his former years, there are many expressions, which shew, that he supposed the inward and spiritual grace generally attendant on the outward sign; in baptism; especially in the case of infants: but the quotations here adduced, manifestly prove, that he did not think that the outward baptism was regeneration; or in all cases inseparably connected with it.

‘In such only as worthily receive the same,’ (baptism and the Lord’s supper,) ‘they have a whole-  
 ‘some effect of operation; and yet not that of the  
 ‘work wrought, (*opus operatum*,) as some men  
 ‘speak; which word as it is strange and unknown  
 ‘to holy Scripture, so it engendereth no godly, but  
 ‘a very superstitious, sense: but they that receive  
 ‘the sacraments unworthily, purchase to themselves  
 ‘damnation, as St. Paul saith.’<sup>1</sup>

‘The will and imaginations of man’s heart is only  
 ‘to evil, and always subject to sin and misery, and  
 ‘bond and captive to all manner of wickedness: so  
 ‘that it cannot once think a good thought, much  
 ‘less then do a good deed, as of his own work,  
 ‘pleasant and acceptable in the sight of God; until

<sup>1</sup> Art. xxvi. Edw. VI. On the sacraments. Fathers, &c. vol. ii. p. 334, 335.

' such time, as the same be regenerate by the Holy  
 ' Ghost, and prevented by the grace of God. For,  
 ' as St. James saith, "Every good, and every perfect  
 ' gift is from above, and cometh down from the  
 ' Father of lights." ' And Christ saith, "Without  
 ' me ye can do nothing:" ' and Paul saith, that  
 ' "it is God which worketh in us both the will and  
 ' "the deed, even of good will." ' Therefore until  
 ' the Spirit of regeneration be given us of God, we  
 ' can neither will, do, speak, nor think any good  
 ' thing, that is acceptable in his sight. Let us  
 ' therefore always pray to God, that he will make  
 ' in us a clean heart and renew in us an upright  
 ' spirit.'—Did this good man deem no regeneration  
 needful, except that which is common to all baptized  
 persons?—' Such as be baptized,' (adults are meant,)  
 ' must remember, that repentance and faith preeede  
 ' this external sign; and in Christ the purgation was  
 ' inwardly obtained, before the external sign was  
 ' given. So that there are two kinds of baptism,  
 ' and both necessary. The one interior, which is  
 ' the cleansing of the heart, the drawing of the  
 ' Father, the operation of the Holy Ghost: and  
 ' this baptism is in man, when he believeth and  
 ' trusteth, that Christ is the only actor of his salva-  
 ' tion.'—' Thus be the infants examined concerning  
 ' repentance and faith, before they be baptized with  
 ' water; at the contemplation of which faith God

' Clement, who was preserved from being burnt, by dying in  
 prison. Strype's Memorials. Fathers of the English church,  
 Vol. IV. p. 296.



‘purgeth the soul. Then is the exterior sign and deed; not to purge the heart; but to confirm, manifest, and open unto the world, that this child is God’s.’—‘A traitor may receive the crown, and yet be true king nothing the more: so an hypocrite and infidel may receive the external sign of baptism, and yet be no Christian man, any the more; as Simon Magus and others.’<sup>1</sup>—‘A man that is regenerate and born of God, (the which thing, that every one of us be, our baptism, the sacrament of regeneration, doth require, under pain of damnation; and therefore, let every one of us, with the Virgin Mary, say, “Be it unto me, O Lord, according to thy word,” ‘according to the sacrament of baptism, wherein thou hast declared our adoption;—) ‘a man I say, that is regenerate, consisteth of two men, (as a man may say,) ‘namely of the old man and the new.’<sup>2</sup>—Did this eminent divine consider baptism as the only regeneration; or as uniformly and inseparably connected with it? To ‘require of us, on pain of damnation,’ is far different from ‘conferring it on us at the time.’

Note, p. lxxxvii. lxxxviii. *from Dr. Nichols.* ‘Some writers of the last century run into this new-fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant.’—Whether the language here referred to, concerning regeneration,

<sup>1</sup> Hooper, bishop and martyr. *Fathers, &c.* Vol. V. p. 169, 170, 171.   <sup>2</sup> Bradford, martyr. *Fathers*, Vol. VI. p. 176.

were of new fangled, and invented by the writers of the seventeenth century; the reader, after duly considering the preceding quotations from much more ancient authors, must judge. The writers referred to, by no means considered the persons of whom they spake, as *lapsed*, except as fallen in Adam: for they regarded them as mere nominal christians, unbaptized in heart, unregenerate, and needing regeneration quite as much as Jews and Gentiles do.

P. xc. l. 5. ‘*In the, &c.*’ Qu. What meanest thou by this word *sacrament*? Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means, whereby we receive the same and a pledge to assure us thereof.—The outward sacrament then is *a sign, a means, a pledge*; and nothing more. In this both baptism and the Lord’s supper are alike included.—Qu. What is the outward visible sign, or form in baptism? Ans. Water, wherein the person is baptized, “In the name of the Father, and of the Son, and of the Holy Ghost.” Qu. What is the inward and spiritual grace? Ans. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.—Here observe, that this benefit is annexed to the inward and spiritual grace; and not to the outward and visible sign.

“In the Catechism it is said, that the inward and spiritual grace of baptism is, ‘a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’”

He that had only the outward sign, without the inward grace, had only the exterior of the sacrament; and the shadow of the blessing: but he, who had the thing signified, had the substantial blessing itself; even if not partaker of the outward sign. And, however it might be assumed, that in most cases the outward sign and the inward grace went together; it is not here said, nor so much as clearly intimated.

—‘Qu. What is required of persons to be baptized?’

‘Ans. Repentance, whereby they forsake sin; and

‘faith, whereby they stedfastly believe the promises

‘of God made to them in that sacrament.’—But

supposing an adult should receive baptism, rightly as

to the external administration; yet without repentance and faith, would he have the blessing? Let the

question and answer concerning the Lord’s supper

resolve this enquiry.—‘Qu. What is the inward

‘part, or thing signified? Ans. The body and blood

‘of Christ, which are verily and indeed taken and

‘received by *the faithful* in the Lord’s supper.’—But

if the recipient be not a believer: then, verily, he

eats and drinks his own condemnation: And what

reason can be assigned, that there should be any

difference in this respect, between adult-baptism,

and receiving the Lord’s supper?

P. xc. l. 10. ‘*In the office, &c.*’ If this refers

to the office of confirmation, the bishop, after the

renewal

‘of the baptismal vow, but previous to the laying on of hands,

‘prays thus, ‘Almighty and everlasting God, who hast vouch-

‘safed to regenerate these thy servants by water and the Holy

‘Ghost, and hast given them forgiveness of all their sins;’ ‘evi-

‘dently referring to the rite of baptism.’

to the rite of baptism, then future sins, subsequent to baptism, even to the time of confirmation at least, are forgiven at baptism. This prayer is offered 'after the renewal of the baptismal vow,' and assumes that the profession and vow personally made by those who come for confirmation, of those things, which were promised in their name at baptism, is sincere and cordial; they are considered as true believers; and, on that supposition, God is thanked in their behalf, as having regenerated them by water and by the Holy Spirit, and as having 'forgiven them all their sins.' But, supposing the vow and profession insincere, will any say, that they are regenerate and forgive all their sins?

P. xc. l. 17. '*In the collect, &c.*'<sup>1</sup> This collect does indeed suppose, that the persons, who use it, as the desire of their hearts in prayer, have been regenerated, and made the children of God by adoption and grace: but it is totally silent as to the time or manner of their regeneration and adoption. Baptism is neither mentioned nor alluded to; and therefore something subsequent to it, and of a far more spiritual nature, than the mere rite of baptism, may be, and doubtless is, meant.

P. xci. l. 3. '*Whence, &c.*'<sup>2</sup> The eulogium on

<sup>1</sup> 'In the collect for Christmas-day, again in allusion to our Christian baptism, and to a passage of Scripture already quoted, we pray to Almighty God, that 'we, being regenerate and made his children by adoption and grace, may daily be renewed by his Holy Spirit;' here, "being regenerate," is a translation of *regenerati*, having been regenerated by baptism.'

<sup>2</sup> 'Whence we may conclude, that our reformers, who were

our reformers meets our full consent: but surely the quotations already made from some of them, shew that the subsequent proposition is by far too large and unqualified: and probably this will appear still more clearly in the sequel.

P. xci. l. 13. '*In the ninth, &c.*'<sup>1</sup> Those who are regenerated, and those who believe and are baptized, are mentioned in this article: and doubtless all, who *believe* and are baptized, are regenerated; but it does not follow, that all who are baptized ~~are~~ regenerated.\* The article determines nothing, as to regeneration, as attending infant-baptism; but is rather unfavourable to the sentiment: and as to adults receiving baptism without true faith, it certainly does not intimate, that there is no condemnation for them. In the fifteenth article, 'being baptized and born again in Christ,' are spoken of, at least, as distinct things; and if so, a man may be baptized, who is not born again; and a man may be born again, who is not baptized.

P. xci. l. 24. '*In the homilies, &c.*'<sup>2</sup> There is

\* perhaps more accurately acquainted with the doctrines and language of the New Testament, than the divines of any other age or country since the days of the apostles, did not think it consistent with the principles of the Gospel to require regeneration from those who were already baptized. Nor do they ever apply the word regeneration to any operation of the Holy Ghost, except at the time of baptism.

<sup>1</sup> 'In the 9th article, those 'that are regenerated' and those 'that believe and are baptized' are mentioned as the same persons. The 15th article speaks of all Christians as being "baptized and born again in Christ."

<sup>2</sup> 'In the homilies we find the following passages; in speaking

nothing in these quotations, at all different from the sentiments of those, who allow baptism with water to be ‘the sacrament of regeneration,’ or the outward pledge, or recognition of it; but not regeneration itself, or inseparably connected with it. Baptism is not at all mentioned in the last of them: but merely ‘the fountain of the new birth.’ It is remarkable, and indeed much to be regretted, that there is no homily expressly on the subject of baptism: and it does not appear, on what account this was omitted.

‘Where the Holy Ghost worketh, there nothing is impossible, as may further appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus; “Unless a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God,” he was greatly amazed in his mind, and began to reason with Christ, demanding how “a man might be born

of churches, wherein be ministered the sacraments and mysteries of our redemption, it is said, the fountain of our regeneration is there presented unto us; the partaking of the body and blood of our Saviour Christ is there offered unto us, (signifying baptism and the Lord’s supper:) Our Saviour Christ altered and changed the same [the practice of frequent washing among the Jews] in his church into a profitable sacrament, the sacrament of our regeneration or new-birth, (that is, baptism.) He saved us by the fountain of the new-birth, and by the renewing of the Holy Ghost, which he poured on us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.’

Tit. iii. 4—6.

"when he was old." "Can he enter," saith he,  
 "into his mother's womb again, and so be born  
 "anew?" 'Behold a lively pattern of a fleshly and  
 'carnal man. He had little or no intelligence of  
 'the Holy Ghost, and therefore he goeth bluntly to  
 'work; and asketh how the thing were possible to  
 'be true; whereas otherwise, if he had known the  
 'great power of the Holy Ghost in this behalf, that  
 'it is he which inwardly worketh the regeneration,  
 'and new-birth, of mankind, he would never have  
 ' marvelled at Christ's words, but would rather take  
 'occasion thereby to praise and glorify God.'—The  
 'Father to create, the Son to redeem, the Holy  
 'Ghost to sanctify and regenerate: whereof the last,  
 'the more it is hid from our understanding, the  
 'more it ought to move all men to wonder at the  
 'secret and mighty working of God's Holy Spirit,  
 'which is within us. For it is the Holy Ghost,  
 'and no other thing, that doth quicken the minds  
 'of men, stirring up good and holy notions in their  
 'hearts, which are agreeable to the will and com-  
 'mandment of God; such as otherwise of their own  
 'corrupt and perverse nature, they should never  
 'have. "That which is born of the Spirit is  
 "spirit." 'As who should say, man of his own  
 'nature is fleshly and carnal, corrupt and naught,  
 'sinful and disobedient unto God, without any spark  
 'of goodness in him, without any virtuous or godly  
 'motion, only given to evil thoughts and wicked  
 'deeds.—As for the works of the Spirit, the fruits  
 'of charitable and godly motions, if he have any at  
 'all in him, they proceed only of the Holy Ghost,

' who is the only worker of our sanctification, and  
 ' maketh us new men in Christ Jesus. Did not  
 ' God's Holy Spirit work in the child David, when  
 ' of a poor shepherd, he became a princely prophet?  
 ' Did not God's Holy Spirit miraculously work in  
 ' Matthew, sitting at the receipt of custom, when of  
 ' a proud publican, he became a humble and lowly  
 ' evangelist? And who can choose but marvel to  
 ' consider, that Peter should become of a simple  
 ' fisher, a chief and mighty apostle? Paul, of a  
 ' cruel and bloody persecutor, a faithful disciple of  
 ' Christ, to teach the Gentiles? Such is the power  
 ' of the Holy Spirit to regenerate men, and, as it  
 ' were, to bring them forth anew, so that they shall  
 ' be nothing like the men that they were before.  
 ' Neither doth he think it sufficient inwardly to  
 ' work the new and spiritual birth of man, unless he  
 ' also dwell and abide in him.'<sup>1</sup> In this long quota-  
 tion, baptism is not once mentioned, or so much as  
 alluded to; nor yet in the context; nor indeed in the  
 whole homily, except as the baptism of Christ by  
 John, with the descent of the Holy Ghost, and the  
 voice from heaven; and the form of Christian bap-  
 tism, are adduced, in proof of the doctrine of the  
 Trinity.

P. xcii. xciii. *Note from Secker.* 'Though inculca-  
 ' ting, &c.'<sup>2</sup> As far as the Scripture is concerned,

<sup>1</sup> Homily on Whitsunday.

<sup>2</sup> 'Though inculcating perpetually, that without "holiness no  
 " man shall see the Lord," "is indispensably needful; yet preach-  
 ' ing the necessity of being regenerated, as a thing still absolutely  
 " wanting to a great part of those who call themselves disciples of



it is allowed, that there is a difference, (a considerable difference,) in the manner of address used to professed christians, in the epistles, from that to unbelieving Jews and Gentiles in the Acts of the apostles. But when the circumstances, in which men at that time professed christianity, are duly considered; this will be readily accounted for, without allowing, that all baptized persons are regenerated by the Holy Spirit; or 'by *that very act* regenerated.' *That very act* is the act of him, who administers baptism; and thus regeneration is made the act of man, not of God. "I indeed baptize you with  
 "water unto repentance: but he that cometh after  
 "me is mightier than I, whose shoes I am not  
 "worthy to bear: He shall baptize you with the  
 "Holy Ghost and with fire."<sup>1</sup>—The primitive christians, contrary to all the prejudices of education, and the habits of their youthful age, contrary to all their interests, in the face of persecution, and often at the peril of their lives, professed to believe in Christ, and were by baptism admitted to the church. "What shall they do, who are baptized for the  
 "dead?"<sup>2</sup> They enlisted, as it were, in the stead, and to stand in the place, of the soldiers, who had fallen in the conflict. It cannot therefore be reasonably doubted, but that by far the greater part of

' Christ, is using a language not conformable to that of Scripture, nor indeed of the primitive fathers, or the offices of our own liturgy; which declares every person who is baptized, to be by that very act, regenerated and grafted into the body of Christ's church.'

<sup>1</sup> Mart. iii. 11.    <sup>2</sup> 1 Cor. xv. 29. ὑπὲρ τῶν νεκρῶν. Over the dead.

them were true believers; and it must have been proper for ministers, addressing them collectively, to speak to them as "in Christ new creatures." Let any one candidly compare this state of things, with that of modern times. Whole nations almost are christians, so called, by birth and education: for they have no prejudices against the name and outward profession of christianity, which is rather conducive to their credit and interest, than otherwise; and in them numbers glory and confide. Let him then ask himself, whether we ought to address such a multifarious body, of all characters, in the same manner as the apostles addressed their select companies of apparently true believers; and this, merely because they when infants received the outward form of baptism.—The addresses of the prophets, under the Old Testament, to the Jews and Israelites, who had received 'the sacrament of regeneration,' even circumcision, but "were uncircumcised in heart:" and that of John Baptist and our Lord, and his apostles, to the Jews, who were the professed people of God, as much as nominal christians now are, and almost in every thing circumstanced like them; are certainly more suitable, in very many instances. Stephen's address to the Jewish counsel, when he was full of the Holy Ghost: "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, &c;" shews that he considered them as unregenerate, though they had received the sign, or sacra-

\* Acts vii. 51, 52.

ment, of regeneration : for that is neither "circumcision" nor baptism, "which is outward in the flesh ; but that which is in the heart, in the Spirit, and not in the letter ; whose praise is not of men, but of God."<sup>1</sup>—' Writing to Bonifacius of the baptism of infants, he' (St. Augustine) ' saith, If sacraments had not a certain similitude of those things of which they be sacraments, they should be no sacraments at all. And of this similitude they do, for the most part, receive the names of the self same things they signify.' By these words of St. Augustine it appeareth, ' that he alloweth the common description of a sacrament, which is, that it is the visible sign of an invisible grace ; that is to say, that setteth forth to the eyes, and other outward senses, the inward working of God's free mercy ; and doth, as it were, seal in our hearts the promises of God. And so was circumcision a sacrament, which preached to the outward senses, the inward cutting away the foreskin of the heart.'<sup>2</sup>

The churches, to which the apostolical epistles were written, were select companies, each adult of which had been admitted into the church, on an intelligent profession of faith ; such as approved itself to the apostles and their coadjutors : and, when any individual acted inconsistently with this profession, he was excluded from the company, till he gave satisfactory evidence of true repentance. How different this from the modern christian church, even in our land ! All, who do not openly renounce

<sup>1</sup> Rom. ii. 28, 29.

<sup>2</sup> Homily of common prayer and the sacraments.

Christianity, or join the dissenters, belong to the established church; whatever be their creed, or their conduct: and their children, being baptized, are so far regenerated, as well as others. Are then the whole body of such baptized persons, however educated, and whatever their character or outward sentiments are, to be addressed as saints, as "faithful in Christ," as "the elect of God, holy and beloved," according to the language used by the apostles, in writing to their beloved children; for whom "they were bound to thank God always, as it was meet; because that their faith grew exceedingly, and the charity of every one of them all to each other abounded, &c?"

Yet even, in writing to these select companies, the apostles frequently gave intimations, that, while they, by the judgment of charity, addressed them, according to their profession; they themselves must not take it for granted, that they were all true believers. "Examine yourselves whether ye be in the faith: prove your own selves. Know ye not that Christ Jesus is in you, except ye be rebates?"<sup>1</sup> "I am afraid of you, lest I have bestowed upon you labour in vain." "My little," (or dear) "children, of whom I travail in birth again, till Christ be formed in you." "I stand in doubt of you."<sup>2</sup> "Be not deceived, God is not mocked; for whatsoever a man soweth, that also shall he reap."<sup>3</sup>

They also speak of those, who had departed from

<sup>1</sup> 2 Cor. xiii. 5.

<sup>2</sup> Gal. iv. 11, 19, 20.

<sup>3</sup> Gal. vi. 7, 8.

them, in language, which shews, that they considered them as having never belonged to them. "They went out from us, because they were not of us." "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."<sup>1</sup> The persons spoken of, as going out from the apostles, and sinning unto death; had, beyond all doubt, been baptized with water; but they had not been "born of God."

It is very uncommon, (if ever done,) to exhort either baptized or unbaptized persons, to regenerate themselves: but ought we not to instruct men in general, that all need regeneration, and cannot be saved without it? Ought they not to be shewn, the nature, and evidences, and effects of it?—Supposing, that the term regeneration, in this connexion, were disused, (which, according to the Scriptures, must not be done;) what ground do our opponents gain? They themselves allow, that a very large proportion of baptized persons lose sinfully their baptismal regeneration: and unless they suppose, that they will nevertheless finally be saved, without recovering it, or any thing equivalent to it; (a species of final perseverance more antinomian, than perhaps any Calvinist ever held;) they must allow, that they differ nothing from the unregenerate, except in having once had, as the gift of God, what they have wickedly forfeited and lost; which certainly is nothing favourable in their case. We may therefore, by the

<sup>1</sup> 1 John ii. 19.

allowance of our opponents, address such persons, as those who need repentance and conversion; and may use every warning, exhortation, persuasion, and exhortation, that we can find in the whole Scripture, addressed to persons of every character and condition; provided we do but avoid the term regeneration, and others of similar import, which are prohibited to us.

If nothing appear, in the avowed sentiments, or open conduct, of professed christians, which is inconsistent with their profession; we certainly ought to address them, as the apostles did the primitive churches, as "saints in Christ Jesus," &c. But are adulterers, fornicators, drunkards, profane swearers, thieves, &c. &c., to be spoken to as saints, and "elect of God, holy and beloved;" merely because of their external baptism? And do not a large proportion of baptized persons, even in this favoured nation, consist of such characters? I say, in this land; not to speak of other professed christian countries, in which, we are told, the standard of morals, and the characters of the inhabitants in general, are sunk immensely lower. Either these characters do, or they do not, form a part of our congregations. If they do not; it is in vain to preach, as if they were present: but if they do, at any time attend, in what language ought we to address them? As saints? or, as unconverted sinners?

I almost feel a disposition to glory, as one of the evangelical clergy, so called, in this circumstance, that our style of preaching most certainly, brings forth numbers of these poor wretched sinners, to

attend on our ministry. A variety of circumstances and motives may concur in occasioning this: but the fact cannot be denied. As the ministers of him, who "came not to call the righteous, but sinners to repentance," we must rejoice in it; even though it subjects us to a reproach, not dissimilar to that cast on him, who was called "the friend of publicans and sinners." This circumstance, however, imposes on us, an obligation of addressing one part of our congregation, in a style, not suited to those, who, in a charitable judgment, may be considered as real christians. The author of these remarks was, for many years, chaplain to the Lock-Hospital, and twice every week, spoke to a number of patients, in the wards, who were *in general*, either prostitutes, or companions of prostitutes: yet they were, most of them baptized persons. Now ought he to have addressed them as "saints in Christ Jesus," as "born of God, and the children of God;" or in the language, the strongest language of Scripture, used to the most profligate heathens, or most wicked Jews? He adopted the latter method: and he has no doubt, but a considerable number of this apparently hopeless company, will bless God to all eternity, that he did so. Some, whom he knows, as "taught by the grace of God, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, are his joy and crown," at present; and he has not the smallest doubt, but many more will be so in the day of Christ.

I feel an unwavering confidence, that if the bulk

of the most abandoned persons, in this christian land, could be brought under the instruction of ministers, who addressed them, exactly in the same style of instruction, reproof, warning, exhortation, expostulation, and persuasion, in which the prophets addressed the wicked Israelites, and the apostles addressed unconverted Jews and Gentiles; the most happy effects would follow, in respect of numbers among them. This might be done, even if the word *regeneration* were inhibited; yet the subject itself, the need, nature, source, evidences, and effects, of regeneration must be largely insisted on. And, it may be seriously apprehended, that, even in respect of the more virtuous among professed christians, keeping these topicks out of sight, or in the back ground, feeds their self-preference and self-complacency; and leads them to trust in their comparative virtue, instead of relying on the mercy and grace of God in Christ Jesus: and on what account are preachers among professed christians, to be restricted from declaring this most important, nay, essential, part of "the whole counsel of God?"

P. xciii. l. 6. 'To wait, &c.'<sup>1</sup> 'A second regen-

<sup>1</sup> 'To wait for a second regeneration—a sudden conversion—  
 ' a sensible operation of the Holy Spirit effecting a total and  
 ' instantaneous change in their hearts and dispositions. Let them  
 ' rather be admonished to take a serious, strict, and impartial  
 ' review of their past lives; let them compare their conduct with  
 ' the unerring rule of God's written commandments; let them  
 ' consider the folly and danger of continuing in sin; let them  
 ' determine to abandon their wicked ways; let them earnestly  
 ' and faithfully pray for spiritual aid; let them thus renew their



'eration,' is a term never found in our sermons, or writings; we suppose ungodly baptized persons; unregenerate, and needing regeneration; as Stephen supposed the wicked Jews, though outwardly circumcised, to be yet "uncircumcised in heart," and still needing the circumcision of the heart to love the Lord. 'Sudden conversion,' 'sensible operation,' 'instantaneous change' have repeatedly been considered. But does any Calvinist imagine a more *instantaneous*, or *entire* change, than that which his Lordship ascribes to baptism?<sup>1</sup>

The rest of the quotation contains excellent advice; except as the words, 'Let them thus renew their minds,' may seem liable to misconstruction; though the apostle said, "Be ye transformed in the renewing of your mind."<sup>2</sup>

P. xciii. l. 21. 'Regeneration, &c.' To make

minds, and they may rest assured that their pious resolutions and virtuous exertions will be strengthened and promoted by "power from on high."

<sup>1</sup> Pages 83, 84, Refutation.      <sup>2</sup> Rom. xii. 2.

<sup>3</sup> 'Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one of the doctrines, by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. It is an easy substitute for that "Godly sorrow which worketh repentance;" for that real amendment of life which consists in mortifying our carnal lusts, in forsaking "the sin which doth most easily beset us," and in an active and conscientious endeavour to obey the revealed will of God. Men, who fancy that they have received this second birth, consider themselves full of divine grace, are too often regardless of the laws both of God and man, affect to govern themselves by some secret

man willing by changing his disposition, and instructing his mind, is far different from a 'forcible operation.' Whether the regeneration of baptized persons who live ungodly lives, by the power of the Holy Spirit, be a doctrine held only by men 'of weak credulity and unthinking persons,' or not; it certainly is not exclusively peculiar to 'the present times;' as many quotations already adduced demonstrate. It has not been proved 'an illusion;' when this has been done, it may be allowed to be 'dangerous.' The charge of 'pride, being like the boasting Pharisee,' may be easily made, and easily retorted; but "the day of the Lord" must shew to whom it most properly attaches. That of 'indolence,' has already been considered. Instead of 'an easy substitute for that "Godly sorrow which worketh repentance, &c;" it is the necessary preparation for "repentance and works meet for repentance;" and can be known to have taken place, by no other evidence, than 'that real amendment of life, which consists in mortifying our carnal lusts, in forsaking the sin which doth most easily beset us, and in an active and conscientious endeavour to obey the revealed will of God;' as

'rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their salvation, while perhaps they are guilty of the grossest immoralities, and are treading under foot the Son of God, by the most palpable departure from the plain and simple rules of his pure and holy religion; or at least by boasting of the peculiar favour of heaven, they imitate the persons spoken of in the Gospel, who "trusted in themselves that they were righteous, and despised others."

springing from faith in Christ, love to his name, and zeal for his glory. ‘Men, who fancy they have received this second birth, consider themselves full of divine grace,’ while they are regardless both of ‘the laws of God and man, &c. ;’ are doubtless deluded and dangerous enthusiasts: and, it may boldly be said, that no part of the clergy more steadily oppose these enthusiastical delusions, than those, who preach the necessity of regeneration to baptized or unbaptized persons, who are not proving that they are regenerate, by the substantial fruits of a holy life. Regeneration is like the grafting of the tree: and if it take place, either before, or at, or after, baptism, it will be shewn by its holy fruits. *Miraturque novas frondes, et non sua poma.* But if it be fancy and delusion, for a man, on account of some inward feelings, to think himself born again, and new-created unto good works, ‘while guilty of the grossest immoralities:’ we think it also fancy and mistake, to suppose persons regenerate, who are living in the practice of gross wickedness, or an ungodly life, in any form, merely because they were baptized in infancy.—If a nurseryman should be introduced into an inclosure, planted with crab-trees, covered with their worthless fruit, and having not one apple or pear on any of them; and be told, that they had all been grafted, when young plants, and needed no other grafting: he would say, It is plain, the graft did not take; and it is evident, they must be grafted in a more efficacious manner, or they will still remain crab-trees; without this, pruning, and digging, and manuring.

will do nothing. The application to our views is obvious. After having been informed, that John Baptist "should be filled with the Holy Ghost even "from his mother's womb;"<sup>1</sup> we should not expect to read, that he lived in a dissipated, sensual, ungodly, and worldly course, during the former years of his life: we should suppose, on the contrary, that even his childhood and youth would be stamped with piety, purity, and love to God and man; and, in short, that as "the child grew, he would wax "strong in Spirit," and bring forth "the fruits of "the Spirit." Birth introduces life; but if life be speedily extinct, the birth seems in vain; and if regeneration always accompanies infant-baptism; but far more frequently is lost, than retained; the spiritual life must be restored, by the same life giving Spirit, who first gave it; or the persons concerned must continue "dead in sin," and at length "die "in their sins, and be lost for ever."

P. xciv. '*Regeneration, &c.*'<sup>2</sup> 'By means of

<sup>1</sup> Luke i. 15.

<sup>2</sup> 'Regeneration then in its true sense signifies an inward effect produced by the Holy Ghost through the means of baptism, whereby the person baptized exchanges his natural state in Adam for a spiritual state in Christ. Water applied outwardly to the body, together with the grace of the Holy Ghost applied inwardly to the soul, regenerates the man; or, in other words, the Holy Ghost, in and by the use of water-baptism, causes the new-birth. And the words regeneration and new-birth are never used in the New Testament, or in the writings of our church, as equivalent to conversion or repentance, independent of baptism. The instantaneous conversion of persons already baptized, by the resistless and perceptible power of the Holy Ghost, and their being placed in a state of salvation from which

'baptism,' or 'by the word of truth.' "Being  
 "born again, not of corruptible seed, but of incor-  
 "ruptible, by the word of God, which liveth and  
 "abideth for ever."—Regeneration is the cause,  
 and repentance and conversion are the effects. Re-  
 generation imparts life; and where life is, there will  
 be feeling and activity. Regeneration 'takes away  
 'the heart of stone, and gives the heart of flesh;  
 which is susceptible of holy fear, godly sorrow, in-  
 genuous shame, remorse, contrition, hatred of sin,  
 humiliation before God, longing after holiness, love,  
 gratitude, enlarged pure benevolence, and all holy  
 affections: but neither in Scripture, nor in the writ-  
 ings of Calvinists in general, are the *cause* and the  
*effects* confounded.—'Almighty and everlasting God,  
 'who dost forgive the sins of all them that are peni-  
 'tent, create and make in us new and contrite  
 'hearts, that we worthily lamenting our sins, and

'it is impossible for them to fall, are unfounded and mischievous  
 'tenets, utterly irreconcilable with Scripture and the doctrines  
 'of the church of England. The design of Christianity is in-  
 'deed to remedy the corruption and depravity of human nature,  
 'and to restore it to that image of God in which Adam was  
 'created, and which by transgression he lost—but this is not  
 'done by sudden and violent impulses of the Spirit:—it must be,  
 'as I observed in the former chapter, the progressive result of  
 'calm and serious reflection, firm resolution, zealous exertion,  
 'and constant vigilance, aided by the co-operation of divine  
 'grace. The frame and temper of the mind will thus be gra-  
 'dually improved; the force of sinful temptations will grow less  
 'and less; we shall 'daily proceed in all virtue and godliness of  
 'living,' "till we come unto a perfect man, unto the measure of  
 'the stature of the fulness of Christ."

† James i. 18. 1 Pet. i. 23.

‘acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.’<sup>1</sup> Regeneration, as giving spiritual life to the dead, may, nay, must, be instantaneous; though the person regenerated is seldom, perhaps never, at the moment, aware of what has taken place: but conversion may be more or less gradual, according to various circumstances; and indeed we must be converted more and more, or, turned more and more from sin to God and holiness, till we become perfectly holy; and especially if any turn aside, they must again be converted from the evil of their ways.<sup>2</sup> ‘Being placed in a state of salvation, from which it is impossible for them to fall,’ belongs to another part of the work, and will there be fully examined. Except the words, resistless, ‘violent impulses,’ the remainder of the quotation is excellent; but the disposition to this ‘calm and serious reflection,’ here described, is the effect of ‘the special grace of God preventing us.’

I might here close this part of my remarks on regeneration: but, aware of the misconstruction, which is often put upon the words of those, who maintain, that baptism is not regeneration by the Holy Spirit, nor always attended with it; I deem it proper to add, that this sentiment is not accompanied with any hesitation, as to the propriety and scriptural authority of infant-baptism. It appears to me, as much the christian parent’s duty to present his child

<sup>1</sup> Col. Ash Wednesday.  
Jam. v. 19.

<sup>2</sup> Matt. xviii. 3. Luke xxii. 32.

to God, in baptism; as it was that of Abraham and his descendants, to devote their male offspring to God by circumcision. The blessing of God must be expected, in the way of obedience to his commandments, and observance of his ordinances: and when all concerned in the baptism of infants, conscientiously attend to their several duties, and unite in their fervent prayers, that the children may have 'the inward and spiritual grace of baptism;' and when the parents and others concerned, endeavour to "train up their children in the nurture and admonition of the Lord;" there is good ground for hope, that the blessing will be vouchsafed, either at the time, or afterwards, if the children live. And, in respect to those, who die, before they commit actual sin; it is a comfort to the parents to reflect, that they brought their children to the Saviour, and sought his blessing, according to his own appointment. But we must not add, that those who die unbaptized, whether by the mistake or fault of the parents, or not, die unregenerate; and so "cannot enter the kingdom of God:" for this would not only inflict a cruel wound on the afflicted mind of the parents; but would imply a reflection on the mercy and goodness of God, to his ancient church, to the unoffending offspring of believing Abraham, to whom he said, "I will be a God to thee and to thy seed." Infants were not to be circumcised till the eighth day; no doubt numbers died before the eighth day; and if "the circumcision of the heart by the Spirit," were inseparable from that of the body; they must die among the uncircumcised

in heart, and have their portion with them. John Baptist, being "filled with the Holy Ghost from his mother's womb," was doubtless regenerated before he was circumcised.—And if those, whom Jeremiah called on, to "circumcise themselves unto the Lord, and take away the foreskins of their hearts;"<sup>1</sup> (a command, by the way, given to circumcised persons, 'to regenerate themselves,') through grace obeyed the call, it is evident, that they were regenerated subsequent to their sacrament of regeneration. The same was the case of all the Israelites, who profited by the exhortations of the servants and ministers of God, before the change of the initiatory ordinance 'the sacrament of regeneration,' from circumcision to baptism; and the same, is for substance the case, of all ungodly baptized persons, who at length become "new creatures," and "walk in newness of life." We are required to do our several duties; but the Lord must not be limited. "The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."<sup>2</sup>

<sup>1</sup> Jer. iv. 3, 4.<sup>2</sup> John iii. 8.



## REMARKS ON CHAPTER III.

## OF JUSTIFICATION, FAITH, AND GOOD WORKS.

P. xcvi. Note translated. ‘Osiander relates ‘twenty discordant opinions concerning justification.’ (Bellarmine.) ‘Salmeron ascribes to the Lutherans ‘twenty-two different opinions concerning justification.’—Cardinal Bellarmine was one of the most embittered and able enemies to the reformation, which the church of Rome ever produced; and was not very scrupulous about the weapons, with which he fought the battles of that church. Osiander was at first one of Luther’s apparent coadjutors; but he gradually turned away from the truth: and having at length adopted and avowed, new sentiments about justification, which, after Luther’s death, he falsely ascribed to him; he was opposed by all the friends of Luther’s doctrine; and no doubt said all he could to vilify them. I suppose Salmeron was a Papist; but my scanty library gives me no information concerning him. That many discordant opinions have been maintained about justification, is certain: but that the Lutherans, (properly so called,) held many discordant opinions, was, I believe, never maintained, except by apostates, Papists, and infidels, and such others, as speak evil of things, that they understand not.

P. xcvi. l. 7. ‘*The application, &c.*’ Abra-

! ‘The application of this word, (justification,) in the New

ham's faith, in its nature and effects, is not only 'spoken of in the New Testament;' but stated to be the very pattern and standard of Christian faith, and repeatedly referred to, as the most complete exemplar, by which the way, of justification by faith, must be explained and illustrated.<sup>1</sup> He was not indeed a Christian, as living long before the coming of Christ; but "he rejoiced to see the day of Christ, "and he saw it and was glad."<sup>2</sup> It was in respect of him, that it was first said, "He believed in the "Lord, and he accounted it to him for righteousness."<sup>3</sup>

P. xcvi. l. 10. '*The farmer &c.*'<sup>4</sup> Does St. Paul give the least intimation, that any Jews were actually justified by their own obedience? Or does he only mean, that to be justified by the law, the law must not only be heard, but obeyed; yea, perfectly obeyed, through life? "He is proving that "both Jews and Gentiles are all under sin."

P. xcvi. l. 14. '*Of the heathen, &c.*'<sup>5</sup> That is, God, who inspired the Scripture, foresaw, or predetermined, under the Gospel-dispensation, to call the Gentiles into his church; and to justify them by

<sup>1</sup> Testament is not confined to Christians. St. Paul and St. James both speak of the justification of Abraham.

<sup>2</sup> Rom. iv. 1—5. 9—25. Gal. iii. 6—29. Heb. vi. 13—18. xi. 3—17. Jam. ii. 22—25. <sup>3</sup> John viii. 56—58. <sup>4</sup> Gen. xv. 6.

<sup>5</sup> "The former apostle says of the Jews, ("Not the hearers of "the law are just before God, but the doers of the law shall be "justified."

<sup>6</sup> "Of the heathen he says, "The Scripture, foreseeing that "God would justify the heathen through faith, preached before "the gospel unto Abraham."

faith in the divine Saviour: and, as a pre-intimation  
 of this, the same gospel, for substance, was preached  
 to Abraham, when JEHOVAH said to him, "In thee  
 shall all nations be blessed."<sup>1</sup>—All these fathers,  
 martyrs, and holy men, whom Paul spake of, had  
 their faith surely fixed in God, when all the world  
 was against them. They did not only know God  
 to be the Lord, Maker, and Governor, of all men  
 in the world: but they had a special confidence  
 and trust, that he was and would be their God,  
 their Comforter, Aider, Helper, Maintainer, and  
 Defender. This is the Christian faith, which these  
 holy men had, and we also ought to have. And  
 although they were not named Christian men; yet  
 it was a Christian faith that they had: for they  
 looked for all benefits of God the Father, through  
 the merits of his Son Jesus Christ, as we now do.  
 This difference is between them and us; that they  
 looked when Christ should come, and we be in the  
 time when he is come. Therefore, saith St. Augus-  
 tine, the time is altered, but not the faith. For  
 we have both one faith in one Christ: the same  
 Holy Ghost, that we have, had they, saith St.  
 Paul. For as the Holy Ghost doth teach us to  
 trust in God, and to call upon him as our Father;  
 so he did teach them to say, "Thou, Lord, art our  
 Father and Redeemer, and thy name is without  
 beginning and everlasting." God gave them  
 then grace to be his children, as he doth us now.  
 But now, by the coming of our Saviour Christ,

<sup>1</sup> Gal. iii. 6—10.

‘ we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater faith, and a surer trust, than many of them had. But, in effect, they and we be all one; we have the same faith, that they had in Christ, and they the same that we have.’<sup>1</sup>

P. xcix. l. 14. ‘ Here, &c.’<sup>2</sup> It is certain, that the apostle speaks in the passage referred to,<sup>3</sup> of nothing as future, but of all as past. “ Ye are washed, ye are sanctified, ye are justified, &c;” or rather, “ Ye have been, &c:” for all the verbs are in the past tenses. But, is there any sufficient reason, for substituting the words *baptized* and *baptism*, for *washed*? “ Wash me thoroughly from my iniquity, and cleanse me from my sin.” “ Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”<sup>4</sup> “ Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.”<sup>5</sup> “ O Jerusalem, wash thine heart from wickedness; that thou mayest be saved.”<sup>6</sup> “ Now

<sup>1</sup> Homily on Faith, second part.

<sup>2</sup> Here St. Paul represents the Corinthian Christians as having been formerly guilty of great sins, but as being now washed, sanctified, and justified; that is, as having been baptized, as having abandoned their former wickedness, and as having been justified from their former guilt, in the name of Christ, and through the operation of the Divine Spirit at the time of baptism: it is evident that in this passage nothing is spoken of as future; the washing, the sanctification, the justification, were all events which had already taken place.

<sup>3</sup> 1 Cor. vi. 9—11.

<sup>4</sup> Ps. li. 2. 7.

<sup>5</sup> Is. i. 16, 17.

<sup>6</sup> Jer. iv. 14.

"do ye Pharisees make clean the outside of the cup  
 "and the platter, but your inward part is full of  
 "ravening and wickedness."<sup>1</sup> "The washing of  
 "regeneration, and renewing by the Holy Ghost."<sup>2</sup>  
 "Not the washing away the filth of the flesh; but  
 "the answer of a good conscience towards God."<sup>3</sup>  
 "The blood of Jesus his Son cleanseth us from all  
 "sin."<sup>4</sup> "Now to him, that loved us, and washed  
 "us from our sins, in his own blood."<sup>5</sup> The apostle  
 was not speaking of baptism: the term *washed* is  
 general, and implies both sanctified and justified:  
 and, as the apostle says nothing of 'the time of bap-  
 'tism;' it is not proper thus to restrict his general  
 meaning. The subsequent citations from scripture,<sup>6</sup>  
 and from the articles,<sup>7</sup> to prove that justification is,  
 in respect of Christians, a benefit already received,  
 and not one in future to be expected; that it takes  
 place in this life, and not at the day of judgment,  
 are well worthy the serious consideration of those,  
 who hold justification to be a future benefit in  
 another world, and such as suppose a twofold justifi-  
 cation, one at the time of believing, and the other  
 at the day of judgment. The works indeed, of  
 true believers will, at that solemn season, be adduced  
 to prove, that their faith was living, and so justify-  
 ing: but this will be only declaratory. All, on the  
 contrary, who professed faith in Christ, and did not  
 shew their faith by good works, will be adjudged

<sup>1</sup> Luke xi. 39, 40.<sup>2</sup> Tit. iii. 5.<sup>3</sup> 1 Pet. iii. 21.<sup>4</sup> 1 John i. 7.<sup>5</sup> Rev. i. 5.<sup>6</sup> Rom. vi. 1. 9.<sup>7</sup> Art.

xii. xiii. xvii.

unbelievers, or as having had a mere dead and unprofitable faith:

P. ci. l. 20. *'The homily, &c.'* The single expression, 'baptized or justified,' in this connexion, does not necessarily prove that 'justification takes place at baptism.' Indeed if rigorously interpreted, it might be brought to prove, that baptism and justification are the same, which certainly was not intended. In those, who are baptized adult, baptism is, on their part, a profession of faith in "God the Father, the Son, and the Holy Ghost;" and of self dedication to the God of salvation. Their admission to baptism is a recognition or declaration of their admission into the ark of Christ's church; and a sign, seal, and pledge to them of the blessings of salvation, especially of justification; for baptism is in this case, what circumcision was, "a seal of the righteousness of the faith," which a man "has yet being unbaptized."<sup>2</sup> This forms the connexion between baptism and justification: but it goes on the supposition, that the profession of the baptized person is sincere; that he has "the answer of a good conscience towards God:" but if he be a

<sup>1</sup> The homily "On the salvation of mankind," "in strict conformity to the 12th article, speaks of 'Good works necessarily to be done afterwards,' (that is, after a man is justified;) and the same homily uses the expression, 'baptized or justified,' considering justification as taking place at baptism, and consequently in this life; 'Our office is not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours.'

<sup>2</sup> Rom. iv. 11.

hypocrite, or a concealed Jew, or infidel, it is certain that baptism neither justifies him, nor recognizes his justification. For the scripture evidently connects justification with faith:<sup>1</sup> but he who has no faith, or only a dead faith, cannot be justified by any external observance: and children, not being capable of faith, are received to baptism, on the profession of their parents or sponsors, and the engagements in their behalf; but it cannot with propriety be said that they are justified in baptism, any more than that Abraham's posterity were justified in circumcision. Abraham was "the father of" "circumcision to them, who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised."<sup>2</sup> But it is the office or duty of baptized, or justified persons, professors of Christianity; to shew the sincerity of their profession by their holy and useful lives.

P. cii. l. 4. '*Faith, &c.*'<sup>3</sup> All the worthies men-

<sup>1</sup> Acts xiii. 39. Rom. i. 17. iii. 22—26. 28. 30. iv. 3—5. 24, 25. v. 1. x. 10. Gal. ii. 16. iii. 9—14. <sup>2</sup> Rom. iv. 12.

<sup>3</sup> '*Faith*, in several parts of the New Testament, and especially in the 11th chapter of the Epistle to the Hebrews, attributed to persons who lived prior to the times of the Gospel. It is said in this chapter, that "without faith it is impossible to please God," v. 6. '*By faith* must be here meant, not faith in Christ exclusively, but a species of faith, varying in different men according to the different means afforded them of knowing and practising their duty. For in this chapter we find faith, a faith pleasing to God, attributed to a great variety of persons living at very different times and under different dispensations, from Abel the son of Adam, to David and the prophets under

tioned in the eleventh of Hebrews had either traditional, or written revelation, containing the promise of a Saviour.<sup>1</sup> But does the Scripture ever speak concerning the faith of Gentiles, who had no revelation, and no promise of a Saviour?<sup>2</sup> “Ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”<sup>3</sup> Where again do we read, that any man’s faith ‘consisted in believing that compliance with a law was acceptable to the Deity?’ Or where are any spoken of as believers, who had no revelation? Faith, in every view, must be the crediting of some proposition, or testimony: and cannot properly mean the reasonings, imaginations, or conclusions of a man’s own mind. The faith, spoken of in scripture, is “the *belief* of the *truth*,” the “sure testimony of God,” and a reliance on his faithfulness to fulfil his promises: but, without some degree of revela-

‘the Jewish economy. The Gentiles “were a law unto themselves,” and their faith consisted in believing that a compliance with that law was acceptable to the Deity. The efficacy, however, of this faith, whether in the Patriarchs, the Jews, or the Gentiles, must still be derived from the merits and through the mediation of Jesus Christ, who died for the sins of the whole world. Thus it appears that no human being was ever born into the world, and arrived at the age when he had the full use of his reason, who had it not in his power to please God. Calvin acknowledges that the word faith is used in Scripture in various senses; but my present business is to inquire into its signification when applied to Christians.’

<sup>1</sup> Heb. xi. 13—40.

<sup>2</sup> See quotation from homilies, on p. 98.

l. 14, Refutation.    <sup>3</sup> Eph. ii. 12.



tion, what has faith to rest upon? Man's most confident dogmas have generally been found most egregious errors: "The world by wisdom knew not God."<sup>1</sup> "Faith comes by hearing, and hearing by the word of God."<sup>2</sup>—"They are to be had 'accursed, that presume to say, that every man shall 'be saved, by the law or sect, which he professes; 'so that he be diligent to frame his life according to 'that law and the light of nature. For holy Scripture doth set out unto us only the name of Jesus 'Christ, whereby men may be saved.'<sup>3</sup> How far this passage accords with the article, which his Lordship requires all, who come to him for ordination, or institution, to subscribe, the reader must determine. 'The power to please God,' has been considered in the remarks on the first chapter: but no man has a *moral* ability, or a *willing mind*, except as communicated by special grace: and it still remains to be proved, that God ever gave this special grace, this renewal unto holiness, where he totally withheld the word of truth; or that any, adults at least, will derive benefit from the merits and mediation of Christ, who never believed in him, either as an expected Redeemer, or as one already come; or that any could be said to believe in him, who had never heard of his name. "Forbidding us to speak to the "Gentiles, that they might be saved."<sup>4</sup> "Who-  
"soever shall call on the name of the Lord shall be  
"saved, How then shall they call on him, in whom

<sup>1</sup> 1 Cor. i. 21.<sup>2</sup> Rom. x. 14—17.<sup>3</sup> Art. xviii.<sup>4</sup> 1 Thea. ii. 16.

“they have not believed? and how shall they believe “in him of whom they have not heard? and how “shall they hear without a preacher?”<sup>1</sup> They cannot believe, unless revelation be sent to them; they cannot call on the Lord, except they believe: and they cannot be saved, if they do not call on the Lord. Calvin and Calvinists most readily ‘acknowledge, that faith is used in scripture, in various ‘senses:’ the two grand divisions of which are a living faith and a dead faith: but believing a man’s own conjectures, or reasonings, is not one of these various senses.

P. cii. l. 10. “*St. Paul says, &c.*” It is the general opinion of commentators, that the apostle, in the passage referred to,<sup>1</sup> at the opening of this

<sup>1</sup> Rom. x. 13, 14.

<sup>2</sup> “St. Paul says, “Though I have all faith, and have not charity, I am nothing;” and to the Ephesians he says, “By “grace are ye saved through faith:” in the former passage, Faith is declared to be an useless qualification; in the latter, nothing less than the power of attaining eternal salvation is ascribed to it, through the grace of God. An useless faith, and a saving faith, cannot be the same; and consequently the word is used by this inspired writer in different senses. The faith, which a man may possess, and yet be “nothing,” is a bare belief of the truth of the Gospel, without any love or gratitude to God for the blessings it conveys, or any practical regard to the duties it enjoins. The faith, which is the means of salvation, is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon the merits of Christ. That there is a species of faith which is of no value, we learn also from St. James, “Faith, if it hath not works, is dead, being alone.”

<sup>3</sup> 1 Cor. xiii. 2.

quotation, means by "faith," a special reliance on the promised power of God, to enable a man to work miracles in the name of Christ; which it is clear some had, who were destitute of that "faith, which worketh by love." 'Our Saviour seems plainly to inform us, that men might prophesy, and cast out devils, and do mighty works in his name, and yet be workers of iniquity, and persons whom he would not own at the last day.' This, however, has no immediate connection with our subject. In other respects the quotation expresses the sentiments of a great majority, indeed of nearly all, who are called the evangelical clergy: especially this sentence, 'The faith, which is the means of salvation, is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance on the merits of Christ.' *To produce* is very different from *to contain*, which many would substitute for it.—'Good works, which are the fruits of faith and follow after justification—do spring out necessarily of a true and lively faith, insomuch, that a lively faith may be as evidently known by them, as a tree discerned by its fruit.'<sup>2</sup> 'No man should think, that he hath that lively faith, which the Scripture commandeth, when he liveth not obediently to God's laws; for all good works spring out of that faith.'<sup>3</sup> An excellent passage is afterwards quoted in 'The Refutation' from the same homily, which needs not be here reprinted, as the

<sup>2</sup> Whitby on 1 Cor. xiii. 2.  
Smith, 3d Part.

<sup>3</sup> Art. xii.

<sup>3</sup> Homily on

reader will do well, carefully to peruse the whole, in the Book of Homilies. If any, called evangelical clergymen, do not approve of this doctrine, thus stated from Scripture and the authorized writings of our church; we who do, (a large majority,) only request, that we may not be confounded with them.

R. cv. Translation of note from Bp. Bull.<sup>1</sup> This passage from Bp. Bull. exactly describes what we *disapprove*, as that before from 'the Refutation,' what we *approve*. '*Faith produces*,' says the Refutation; '*Faith comprises*,' says Bp. Bull. The former we Calvinists maintain; the latter we wholly reject, as inconsistent with salvation of grace, and justification by faith *alone*. 'St. Paul declareth,—nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith, in every man that is justified: but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice

<sup>1</sup> 'That faith, to which so many and great things are ascribed in the New Testament, must by no means be taken for a single and simple virtue. For, in its circuit, it comprises all the works of Christian piety. But every where, when it is taken for a work distinct by itself, and disjointed from all other virtues; so far is the Holy Spirit from ascribing to it the first part, that it is placed by St. Paul himself after love, almost in the third place,

' of our good works, necessarily to be done after-  
 ' wards, of duty towards God: (for we are most  
 ' bounden to serve God, in doing good deeds, com-  
 ' manded by him in his holy Scripture, all the days  
 ' of our life:) but it excludeth them, so that we  
 ' may not do them to this intent, that we may be  
 ' made just by doing them. For all the good works  
 ' that we do be imperfect, and therefore not able to  
 ' deserve our justification: but our justification doth  
 ' come freely by the mere mercy of God; and of so  
 ' great and free mercy, that whereas all the world  
 ' was not able of themselves to pay any part towards  
 ' their ransom, it pleased our heavenly Father, of  
 ' his infinite mercy, without any of our desert, or  
 ' deserving, to prepare for us the most precious  
 ' jewels of Christ's body and blood, whereby our  
 ' ransom might be fully paid, and his justice fully  
 ' satisfied. So that Christ is now the Righteousness  
 ' of all them, that do truly believe in him. He for  
 ' them paid their ransom by his death; He for them  
 ' fulfilled the law in his life. So that now, in him  
 ' and by him, every true christian man may be called  
 ' a fulfiller of the law; for as much, as that which  
 ' their infirmity lacked, Christ's justice hath sup-  
 ' plied.<sup>1</sup>—' Our faith in Christ, as it were, saith  
 ' unto us thus: It is not I who take away your sins;  
 ' but it is Christ only; and to him only, I send you  
 ' for that purpose, forsaking therein all your good  
 ' virtues, words, thoughts, and works, and only  
 ' putting your trust in Christ.<sup>2</sup> Because faith doth

<sup>1</sup> Homily of salvation, first part,  
second part.

<sup>2</sup> Homily of salvation,

' directly send us to Christ for remission of our sins;  
 ' and that by faith given us of God, we embrace  
 ' the promise of God's mercy, and of the remission  
 ' of our sins, (which thing none of our own virtues  
 ' and works properly doeth,) therefore the Scripture  
 ' useth to say, that faith without works doth justify.'<sup>1</sup>  
 ' It is a childish objection, wherewith, in the matter  
 ' of justification, our adversaries do so greatly please  
 ' themselves, exclaiming that we tread all christian  
 ' virtues under our feet, and require nothing but  
 ' faith; because we teach that faith alone justifieth.  
 ' Whereas by this speech, we never meant to exclude  
 ' either hope or charity, from being always joined,  
 ' as inseparable mates with faith, in the man that is  
 ' justified; or works from being added as necessary  
 ' duties, required at the hands of every justified man.  
 ' But to shew, that faith is the only hand, which  
 ' putteth on Christ for justification: and Christ the  
 ' only garment, which, being so put on, covereth  
 ' the shame of our defiled natures, hideth the im-  
 ' perfection of our works, preserveth us blameless  
 ' in the sight of God; before whom, otherwise, the  
 ' weakness of our faith were cause sufficient to make  
 ' us culpable, yea, to shut us from the kingdom  
 ' of God, where nothing that is not absolute can  
 ' enter.'<sup>2</sup>—The view given, in the last remark, of  
 faith as *producing* good works, coincides with this;  
 but that which states faith, as *containing within it*

<sup>1</sup> Homily of salvation, third part.

<sup>2</sup> Hooker. This and several other quotations from Hooker were made by the author, in 'The Force of Truth,' published about thirty-two years ago.

all other christian graces, is perfectly incompatible : for, on that supposition, it might as properly be said, that repentance, that hope, that love, alone, iustifies us, as that faith alone justifies us. Undoubtedly the apostle meant by the faith which *abideth*, along with hope and love, living justifying faith : but *love*, "the requirement of the law," "the fruit of the Spirit;" the very image of God, who "is *Love*;" the very essence of heavenly holiness and happiness, is far greater than faith, though it cannot perform the office of faith. Faith and hope are, so to speak, the scaffolding of that building, by which fallen man is to become an eternal "habitation of God through the Spirit:" but *love* is the building itself: and when that is finished, the scaffolding shall be taken down. Now the building which shall remain to eternity, and for the sake of which the scaffolding was prepared, must be vastly greater than the scaffolding itself; though that was indispensably necessary.

P. cvi. l. 23. '*The general, &c.*' 'The con-

' 'The general doctrine of justification thus stated, may be resolved into these three parts: first, the meritorious cause on account of which we are justified: secondly, the condition to be performed by ourselves, to render that cause efficacious; and, thirdly, the motive which led to the appointment of this mode of justification. First, God is said to have "set forth Christ to be our propitiation, to declare his righteousness for the remission of sins." Christ is our propitiation, that is, the atonement made by his death is the meritorious cause of the remission of our sins; or of our justification. The characteristic blessing of the christian religion is, that it provides a satisfaction for sin: to this inestimable benefit it has an exclusive

dition to be performed by ourselves to render that 'cause efficacious,' might here be objected to. The clause, however, may admit of a sound construction: but as no word, answering to the English words, *terms, conditions, conditional*, are used in Scripture, on this subject; as the sacred writers fully expressed their meaning without them; and as these terms are often misunderstood, and liable to be misunderstood; we hope to be excused from employing them in our discussions. Nothing, as a condition, a means, an instrument, a *sine qua non*, by which some, rather than others, are "made the righteous-

claim: "By Him all that believe are justified from all things, "from which they could not be justified by the law of Moses," or by any previous dispensation. Secondly, does this cause operate necessarily, and produce our justification as its unavoidable effect? No; it operates "through faith in his blood;" that is, the means by which it operates is our faith in the death of Christ. If we have not that faith, if we do not embrace the gospel when proposed to us, Christ is not our propitiation; and, consequently, faith is the condition to be performed by ourselves, to render the death of Christ effectual to our justification. And the same thing is expressed in a preceding verse, "The righteousness of God [is manifested] which is by faith of Jesus Christ unto all, and upon all them, that believe;" belief or faith is here also pronounced to be the condition of justification. Thirdly, the motive which led to the appointment of this mode of justification, is contained in these words, "being justified freely by God's grace:" it was the mercy of God, his good will towards men, which alone induced him to appoint this gracious mode of justification. It was done "freely" and gratuitously, without any merit in us, any claim on our part, when we were all sinners, when the whole world was guilty in the sight of God, and must otherwise have perished everlastingly. "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith."



"ness of God in Christ," can be mentioned, properly, except "faith, and that not of ourselves, it is the gift of God." The quotation, though rather long, is adduced, in order to express an approbation of it, as by no means, materially differing from the views, which the evangelical clergy have of this subject.

P. cvii. Note, from Barrow. '*The apostle, &c.*'  
 'The gospel was preached before unto Abraham.'  
 "If thou, LORD, shouldst mark iniquities, O LORD, who shall stand? But there is forgiveness with thee, that thou mayst be feared."<sup>2</sup> "Seek the LORD, while he may be found;" "Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts:

<sup>2</sup> 'The apostle (St. Paul) in this discourse, says Dr. Barrow, implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we are in a main point defective; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind and silent: and the law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part: and so it was a law *ou dynamis* *εποποιεσαι*, not able to give life, Gal. iii. 21, or save us from death. Hence doth the apostle lay down this as the foundation of this whole dispute, that the gospel alone was the power of God through faith to the salvation both of Jew and Gentile,' Rom. i. 16, 17, 'because in that alone was the righteousness of God by faith revealed to beget faith in them, even the faith by which the just shall live, declaring that no precedent dispensation could justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the gospel tendereth.'

<sup>2</sup> Gal. iii. 8.    <sup>3</sup> Ps. cxxx. 3, 4.

“and let him return unto the LORD, and he will have  
 “mercy on him, and to our God, and he will abund-  
 “antly pardon.”<sup>1</sup> These, and numerous other express  
 and energetick passages, in the Old Testament, con-  
 tain most ‘manifest overtures or promises of pardon.’  
 It is indeed a truth, worthy of peculiar notice, that  
 ‘the light of nature doth only direct to duty, con-  
 ‘demning every man in his own judgment and con-  
 ‘science, who transgresseth; but as to pardon, in  
 ‘case of transgression, it is silent.’ Yet, the very  
 opening of revelation, the light, not of nature, but  
 of grace, revealed “the Seed of the woman, who  
 “should bruise the serpent’s head:” and forgiveness  
 and salvation, through this Redeemer, is the grand  
 subject of the Old Testament. “Search the Scrip-  
 “tures, for in them ye think, that ye have eternal  
 “life, and they are they which testify of me.” “The  
 “testimony of Jesus is the Spirit of prophecy.”  
 Nay, the strict, rigorous, and unbending, yet “holy,  
 “just, and good law,” was delivered from mount  
 Sinai, especially to shew the people their need of  
 this Redeemer and Salvation; which were typified,  
 in the mercy-seat, the ark, the sacrifices, and all the  
 worship, afterwards by divine appointment offered  
 on mount Zion. “The gospel is the power of God  
 “unto salvation,” as fully revealing that Saviour,  
 who was thus predicted and prefigured; as contrasted  
 with the philosophy of the gentiles, and the tradi-  
 tions of the Jewish scribes;<sup>2</sup> as distinguished from  
 “the law which worketh wrath;”<sup>3</sup> and as preached

<sup>1</sup> Is. lv. 6, 7.<sup>2</sup> 1 Cor. i. 21-23.<sup>3</sup> Rom. iv. 15, 16.

to the Gentiles, attended "with the Holy Ghost sent down from heaven."<sup>1</sup> But as "Abraham was justified by faith," and all those eminent saints, mentioned in the eleventh of Hebrews, "through faith obtained a good report;" how can it be said, that 'no precedent dispensation could justify any man?'<sup>2</sup>

P. cix. l. 7. '*Boasting, &c.*'<sup>3</sup> The law of Moses, as distinguished from any other law, real or supposed, in the matter of justification, will be considered hereafter. But "the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."—"Is the law then against the promises of God? God forbid! for if there had been a law

<sup>1</sup> 1 Pet. i. 12.

<sup>2</sup> See quotation from homilies, on p. 98. l. 14. Refutation.

<sup>3</sup> '*Boasting cannot be excluded by the law of works, that is, by the law of Moses, because in that dispensation God sent no one to be "the propitiation for our sins;" no one "gave himself for us, an offering and a sacrifice to God;" there is no "Mediator between God and men;" and therefore if the works of the Mosaic law do justify, it must be on account of their own merit, and the performance of them must be attended with a ground for boasting. It is otherwise with "the law of faith," or the gospel of Christ, where boasting is excluded by denying merit to faith, and by referring all merit to Christ, from whose death the justifying efficacy of faith is wholly derived. This is a fundamental difference between the two covenants, the law of works and the law of faith, the dispensation of Moses and the gospel of Christ.*'

“given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin; that the promise by faith of Jesus Christ might be given to them that believe.”<sup>1</sup> This passage clearly shews, that there never was a law given to fallen man, by which life could be obtained: and that “the covenant confirmed by God in Christ,” with Abraham, was not disannulled by the Mosaick law, and the Sinai-covenant. Under the legal dispensation, Israel, as a nation, was under the covenant made at mount Sinai, which especially related to temporal and national mercies and judgments: but individuals, if believers, were justified and saved, according to the covenant made with Abraham, by faith in the promised Redeemer; and circumcision was to them “a seal of the righteousness of faith.” If unbelievers, they remained under the curse of the violated law, and without any benefit from the promised Saviour; and all unbelievers, even under the Christian dispensation, do the same. The principal appointments of the ceremonial law, were sacramental prefigurations of the way of salvation by Christ; as the Lord’s supper is now a commemoration of the death of the promised Saviour. They were to believers ‘means of grace,’ and acts of worship; acceptable to God, through the blood of Christ, who was typified by that of the sacrifices: but to unbelievers they were mere formality, or hypocrisy. Christ was the Mediator, from the first promise, given to fallen Adam;<sup>2</sup>

<sup>1</sup> Gal. iii. 16—22.      <sup>2</sup> Gen. iii. 15.

but this was more clearly shewn, 'by the Abrahamic covenant. Doubtless, the New Testament is a far clearer discovery of salvation, than any which preceded. "Our Saviour Jesus Christ hath brought "life and immortality to light by the Gospel." <sup>1</sup> But from the beginning, all believers were saved in the same way, and in heaven they doubtless join in the same song; "Worthy is the Lamb that was slain, and "hath redeemed us to God with his blood:" Even "the Lamb slain from the foundation of the world."<sup>2</sup> "The dispensation of Moses, contained the types 'and promises of a Saviour: but "the law of works" simply means, 'the requirement and the sanction of 'the law.'

P. cix. Note.<sup>3</sup> When Christ had made the real and all-sufficient propitiation for sins; and the Gospel had been openly preached to the Jews: all who adhered to the law, and rejected the Saviour, remained under 'the Mosaic dispensation, as inde-

<sup>1</sup> Φωτισμος. Discovering as by a lamp brought it. (Beta.)

<sup>2</sup> Rev. v. 8, 9. xiii. 8.

<sup>3</sup> 'Upon the subject of 'the Efficacy of the Mosaic Atonement as applied to cases of moral transgression,' vide Dr. Magee's Discourses, V. i. p. 308. 'The learned author admits that 'the blood of bulls and of goats could not take away sins,' but as connected, in the eye of faith, with that more precious blood-shedding which can "purge the conscience from dead works to serve the living God." 'If therefore we consider the 'Mosaic Dispensation as independent of the Christian, if we suppose Moses to have delivered the law to the Jews, and Christ not to have died for the sins of mankind, the legal sacrifices would have had no atoning power with respect to moral guilt. The efficacy of all propitiation for sin is derived from the merits and sufferings of Christ.'

‘pendent’ of the Christian: the legal sacrifices had lost all their efficacy: the ceremonial law became as a bond, which having been paid, is cancelled, and has no validity: its institutions were neither means of grace, acceptable acts of worship, professions of faith, nor sacramental signs of spiritual blessings; as they had before been. It is of the law, thus adhered to, after the publication of the Gospel, that St. Paul speaks in many places of the New Testament.<sup>1</sup> The efficacy of all propitiation for sin is derived ‘from the merits and sufferings of Christ:’ and they, who with ‘the eye of faith’ connected the legal sacrifices, with this all-sufficient atonement, received the benefit of it; but they, who after his coming, opposed these sacrifices to his atonement, could not possibly derive any benefit from them.

P. ex. l. 17. ‘*The Lord, &c.*’<sup>2</sup> This passage is an excellent statement of the doctrine, concerning

<sup>1</sup> Gal. iv. 9. 24. v. 1—3. Col. ii. 16, 17. Heb. viii. 13.

<sup>2</sup> “The Lord hath laid on him the iniquity of us all;” “Who his own self bare our sins in his own body;” “He was made sin for us, who knew no sin, that we might be made the righteousness of God in him;” “Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.” “There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men; so that God no longer “imputeth their trespasses unto them,” and he is “the Justifier of him which believeth in Jesus.” “Christ being himself “without sin,” voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion, in being reconciled to God,” and made “heirs of salvation.”<sup>3</sup>

<sup>3</sup> 2 Cor. v. 20.

<sup>4</sup> Heb. i. 14.

the mutual imputation of our sins to Christ, and of his righteousness to all true believers.

P. cxi. Note 1, from Allen. '*God gives, &c.*'<sup>1</sup> The same may be said of this note also.

P. cxi. Note 2. '*It has, &c.*'<sup>2</sup> All the credit, protection, and advantage, attached to a good citizen and loyal subject, are the reward of justification, in human affairs: and all the honour, and happiness, which God confers on those, who enjoy his full and everlasting favour, are the reward connected with justification, in the concerns of religion.

P. cxii. l. 1. '*This, &c.*'<sup>3</sup> This passage con-

<sup>1</sup> 'God gives us all these benefits of the new covenant as certainly for the sake of Christ and his righteousness, as if we had satisfied him, and merited them ourselves; and thus far Christ's righteousness is ours in its effects, and imputed to us, in that we are thus used for it, and shall be judged accordingly.'

<sup>2</sup> 'It has been observed, that justification is a forensic term. We are to suppose a moral agent called before a competent tribunal, to answer whether he has obeyed the laws which were prescribed to him as the rule of his conduct: if upon examination it shall appear, that he has obeyed the laws, he has a right to the sentence of justification; but if it shall appear that he has not obeyed them, he is subject to the sentence of condemnation. Strictly speaking, reward is not included in the idea of justification.'

<sup>3</sup> 'This is what St. Paul means, when he says, "to him that worketh, is the reward not reckoned of grace, but of debt." Uniform obedience being the duty of every man, a single transgression would destroy the right to justification, and "in many things we offend all." Since then justification is due to no one on the ground of works, or uniform obedience, to whomsoever justification is granted, it must be an act of grace. It rested with God to declare upon what condition he would grant this act of grace, and we have seen that it pleased him to

cedes a great deal, in the argument concerning justification.

P. cxij. l. 20. '*Faith then, &c.*'<sup>1</sup> According to this statement, it appears, that faith itself is our righteousness; instead of forming that relation to Christ, by which we are "made the righteousness of "God in him." This is not, however, his Lordship's deliberate statement, in a subsequent part of the work. 'The spring of it, mercy; the meritorious cause, the merits and atonement of Christ; 'the condition of it, faith on our part.'<sup>2</sup>—The pages, which are passed over, without remark, must be supposed, either as approved, or not liable to any material objection, in the opinion of the Author of these Remarks: and yet, not so important in the argument, as to render it proper to quote them.

P. cxvii. Note. Simon Magus's opinion concerning justification, as mentioned by Irenæus, will be considered, in the remarks on the sixth chapter.

P. cxviii. Note 1. 'Many of the ancients, and

'appoint faith in Christ as this condition; and therefore, as St. Paul says in the next verse, "to him that worketh not," ' (that is, who has not by his works obeyed the law under which he formerly lived) "but believeth on him that justifieth the ungodly, his faith is counted for righteousness;" 'and soon after he says, "Therefore it is of faith, that it might be by grace.'

<sup>1</sup> 'Faith then stands in the place of righteousness, or uniform obedience: and through the mercy of God obtains for the transgressor that justification as an act of grace, which his own uniform obedience, had it taken place, would have obtained for him as a debt of justice, but which he could not claim, because he had not been uniformly obedient.'

<sup>2</sup> P. 106, 107, Refutation.



‘ among them Augustine, think that the Epistle of James, and the First of John, and that of Jude, and that which is called the Second of Peter, were written against those, who, corruptly interpreting Paul’s epistles, said that faith without good works was sufficient for salvation.’<sup>1</sup> There can be no doubt, but many things in these epistles were written against the sentiments here mentioned; whether the persons, who held them, inferred them from a perverse interpretation of St. Paul’s epistles, or no. It is the settled judgment of nearly all, if not quite all, the evangelical clergy, that such a faith, as is without good works, is wholly insufficient for salvation: and that no faith justifies, which does not evidence itself living and genuine by good works; as ‘ certainly as a tree is known by its fruits.’ Our views of justification by faith alone, do not lead us to suppose that an unproductive, inefficient, dead faith will justify any man; or that any one will eventually be saved, who does not perform good works, according to the time and opportunities allotted him, after having believed in Christ; but merely that these good works do not combine with faith, in his justification. And here in general, his Lordship coincides with us.

P. cxviii. l. 8. ‘ *St. James, &c.*’<sup>2</sup> Is there any

<sup>1</sup> Bp. Bull.

<sup>2</sup> ‘ St. James uses the word faith, not in the sense in which it was used by St. Paul when speaking of justification, but in the sense in which it was used by those whose opinions he is combating, namely, bare belief, without producing inward purity or practical obedience: this is evident, by his attributing the faith, of which he is speaking, to devils. By works, he means

ground in Scripture, for the marked distinction between *ceremonial works*, and *works of moral obedience*, as to this grand question, How shall men be justified before God? Abraham's justification preceded the giving of the ceremonial law, and even the appointment of circumcision: yet he was not justified by works, in any degree; but by faith exclusively. What his Lordship has before stated,<sup>1</sup> forbids the idea, of his maintaining, that we can, either in whole or in part, be justified before God, by obeying the moral law, unless through life we obey it perfectly: 'a single transgression would destroy the right of justification, and in many things we offend all.' Hath God indeed given any law to man, by his obedience to which he may be justified? "If there had been a law given, which could have given life, verily righteousness should have been

not the ceremonial works of the Mosaick law, which were rejected by St. Paul, but works of benevolence and conformity to the will of God, as appears from the illustration of "a brother or sister who is naked and destitute of daily food,"<sup>2</sup> and from the examples of Abraham and Rahab,<sup>3</sup> who gave proof of their faith by their actions. And by the word justify he does not mean, as St. Paul did, justification or remission of past sins at the time of admission into the Christian covenant, but the continuance in a state of justification, which would be followed by salvation; and here again he conforms himself to the language of those whose error he is refuting. In reasoning upon this point, he asks, "Can faith save him?"<sup>3</sup> 'Implying, that the faith spoken of is insufficient for salvation.'

<sup>1</sup> P. 111, 112, Refutation.

<sup>2</sup> Jam. ii. 15, 16.

<sup>3</sup> Jam. ii. 21 and 25.

<sup>3</sup> Jam. ii. 14.

“by the law. But the Scripture hath concluded<sup>1</sup> all under sin, that the promise that is by faith of “Jesus Christ might be given to them that believe.”<sup>2</sup> The ceremonial law was beyond doubt principally concerned in the disputations excited by the Judaizing teachers; which, apart from the question concerning justification, with which they were closely connected, involved another question, of great importance at that time; viz. Whether the Gentile converts were bound to become Jews, (as well as christians,) by receiving circumcision, and obeying the ritual law of Moses: and whether the Jewish converts were still bound to observe the legal ceremonies.—The instances of Abraham and Rahab, ‘who gave proof of their faith by their actions,’ and who were not under the ceremonial law, shews, that works of moral obedience were, indeed, exclusively intended by St. James: but it by no means follows, that works of ceremonial obedience were exclusively meant by St. Paul.

P. cxix. l. 17. ‘But -if, &c.’<sup>3</sup> Would “dead

<sup>1</sup> Συγκλινειν. Shut up together as close prisoners. Luke v. 6, Rom. xi. 32. Gal. iii. 23. Gr. <sup>2</sup> Gal. iii. 21, 22.

<sup>3</sup> ‘But if it be insufficient for salvation in the world to come, it is insufficient to keep a person in a state of justification in this world; and accordingly the apostle soon after says, “By works a man is justified, and not by faith only;”<sup>4</sup> “that is, faith only will not preserve a man in a justified state; it must be accompanied by works, for “Faith without works is dead.” “It is evident that the faith here spoken of may exist without works; and in that case it is of no avail to salvation.”

<sup>4</sup> Jam. ii. 24.

“faith,” ‘bare belief, without *producing* inward ‘purity, or practical obedience, the faith of devils,’ bring a person into a state of justification? His Lordship has repeatedly marked the difference between true living faith, and this worthless assent to the truth;’ and has ascribed justification to the former exclusively. Yet here, by some inadvertency, it is supposed, that a man is brought into a state of justification by a dead faith, which, however, is insufficient to keep him in that state. Dead faith can only be accompanied by formal and dead works: and will this dead faith and these dead works, combined, either justify a man, or ‘preserve him in a ‘justified state?’—Would James have conceded, that the faith, which he had spoken of as vain, was sufficient to bring a man into a justified state? and that the vain men, of whom he speaks, were once justified believers? Or, is it supposed, that living faith, having justified the possessor, expires, or ‘degenerates into dead faith?’ As *continuance*, and preservation in a justified state, are not mentioned by the apostle, we may conclude, that he did not intend to convey that sentiment. “Because of unbelief, “they were broken off, and thou standest by faith.”<sup>2</sup> “For by faith ye stand.”<sup>3</sup> “Who are kept by the “power of God *through faith* unto salvation.”<sup>4</sup> St. Paul evidently meant, that faith alone formed a sinner’s relation to Christ, and so, through his righteousness and atonement, justified him before God:

<sup>2</sup> P. 103—105, Refutation.      <sup>3</sup> Rom. xi. 20

<sup>3</sup> 2 Cor. i. 24.      <sup>4</sup> 1 Pet. i. 5.

but this justifying faith is living and operative, works by love, and produces the fruits of holy obedience: and St. James evidently meant, that no faith, which was not productive of good works, justified a man before God, being dead and worthless. There is therefore a sound sense, in which a man may be said "to be justified by works, and not by "faith only." His works must shew, that his faith is living; and justify him, as a professed servant of God, from every charge or suspicion of hypocrisy: and they will be adduced as evidence of his having been a true believer, at the day of judgment. St. James, however, does not say, that a man is justified before God by works; and probably he meant, evidentially before the church and the world. But St. Paul and St. James are perfectly agreed, that nothing "availeth in Christ Jesus," (or for justification,) "but faith which worketh by love."

P. cxx. l. 2. '*St Paul, &c.*'<sup>2</sup> This can only mean, that the two words *justify*, and *works*, without some addition, do not occur in the same sentence, in St. Paul's writings: and yet even this is not quite correct. "If Abraham were justified by works,

<sup>2</sup> Gal. v. 6.

<sup>2</sup> "Whenever St. Paul, in speaking of justification, uses the word works or deeds, he invariably adds "of the law;" he frequently says, "a man is not justified by the works of the law;" but not once does he say, a man is not justified by works: so scrupulous is he upon this point, that he repeats the expression, "works of the law," three times in one verse. The works, therefore, which he rejects from any share in justification, are the ceremonial works of the law, for which the Judaizing Christians contended."

“he hath whereof to glory.”<sup>1</sup> Here works are excluded from justifying Abraham; and ceremonial works, or works of the law, could not be intended. The same is manifestly shewn, though not in exactly the same words, in many other p'aces. “By grace  
 “are ye saved, through faith, and that not of your-  
 “selves, it is the gift of God; not of works, lest  
 “any man should boast; for we are his workmanship,  
 “created in Christ Jesus unto good works, which  
 “God hath before ordained, that we should walk in  
 “them.”<sup>2</sup> Here *works*, of every kind, are excluded from having saved us; and a new creation unto good works is considered as a part of our salvation. Works in general must then be excluded from any share in our justification.—“Who hath saved us, and called  
 “us with an holy calling, not according to our works;  
 “but according to his own purpose and grace.”<sup>3</sup> “Not  
 “by works of righteousness, which we have done,  
 “but according to his mercy he saved us.”—“That  
 “being justified by his grace, we should be made  
 “heirs according to the hope of eternal life.”<sup>4</sup> No distinction is here made between one sort of works and another; or rather, “works of righteousness” properly means ‘obedience to the moral law.’—  
 “Therefore by the deeds of the law shall no flesh  
 “be justified before God, for by the law is the  
 “knowledge of sin.”—By what law is “the know-  
 “ledge of sin?” By the moral, or by the ritual law?  
 “—I had not known sin, but by the law; for I had

<sup>1</sup> Rom. iv. 2.<sup>2</sup> Eph. ii. 8—10.<sup>3</sup> 2 Tim. i. 9.<sup>4</sup> Tit. iii. 4—7.

“not known lust, except the law had said, Thou shalt not covet.”<sup>1</sup> Indeed all the apostle’s preceding discourse had been concerning the violations of the moral law, without one reference to the ceremonies: “by which he proved both Jews and Gentiles to be all under sin;” in order to stop every mouth, and bring in the whole world “guilty before God.” “Therefore by the works of the law, &c.”<sup>2</sup> Indeed it does not appear, why ceremonial works exclusively, should be meant by the “works of the law.” Though ceremonial observances introduced the subject, in the second of Galatians; yet the apostle afterwards says, “I through the law, am dead to the law:” which accords to his language elsewhere, when he says, “I was alive without the law once, but when the commandment came, sin revived and I died;”<sup>3</sup> where the moral law exclusively is meant beyond all doubt: and he adds, “If righteousness come by the law, then Christ is dead in vain;” which equally holds good of the moral as of the ritual law.—“As many as are of the works of the law are under the curse: for it is written, Cursed is every one, that continueth not in all things written in the law to do them.”<sup>4</sup> Now the passage, to which the apostle refers, wholly treats of sins against the moral law, without a single intimation of the ceremonies.<sup>5</sup> “The works of the law,” therefore, do not exclude works of obedience to the moral law.—It was the tenth commandment,

<sup>1</sup> Rom vii. 7. *Ἐπιθυμία, ὅντιν ἐπιθυμήσῃς, Coveting, Thou shalt not covet.*

<sup>2</sup> Rom. iii. 9—20.

<sup>3</sup> Comp. Rom. vii. 7—9, with

Gal. ii. 19—21.

<sup>4</sup> Gal. iii. 10.

<sup>5</sup> Deut. xxvii. 15—26.

“Thou shalt not covet,” which slew the self-righteous hopes of Saul of Tarsus.—Even real good works, “the fruits of the Spirit,” (and let it be noted, that nothing else are called *good works*, in the New Testament,) can do nothing towards our justification.—‘Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment.’<sup>1</sup> And also you have heard the ancient authors’ minds of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the true meaning of this proposition, or saying, We be justified by faith in Christ alone, (according to the meaning of the ancient authors,) is this: we put our trust in Christ that we may be justified by God’s free mercy, and the merits of our Saviour Christ only; and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the meritorious cause thereof.<sup>2</sup>

Let it not be thought, that we exclude good works from our system. These have their place, and that of the greatest importance, yea, of absolute necessity: but it is not, as to our justification, in the least degree, except as evidencing our faith to be living and justifying.—‘It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him; and no otherwise. I will but only make a demand:

<sup>1</sup> Art. xii.<sup>2</sup> Homily of salvation, third part.



' if God should yield unto us, not as unto Abraham;  
 ' if fifty, forty, thirty, twenty, yea, or if ten good  
 ' persons can be found in a city; for their sakes, that  
 ' city should not be destroyed. But and if he should  
 ' make an offer thus large: Search all the genera-  
 ' tions of men, since the fall of our father Adam;  
 ' find one man, that hath done one action, which  
 ' hath passed from him pure, without any blemish,  
 ' or stain at all; and for that man's only action,  
 ' neither men nor angels shall feel the torments  
 ' which are prepared for both. Do you think, that  
 ' this ransom, to deliver men and angels, could be  
 ' found among the sons of men? The best things  
 ' which we do, have something in them to be per-  
 ' doned; how then can we do any thing meritorious;  
 ' or worthy to be rewarded.—We acknowledge the  
 ' dutiful necessity of doing well; but the meritorious  
 ' dignity of doing well we utterly renounce. The  
 ' little fruit, which we have, in holiness, it is, God  
 ' knoweth, corrupt and unsound; we put no confi-  
 ' dence at all in it; we challenge nothing in the  
 ' world for it; we dare not call God to reckoning, as  
 ' if we had him in our debt-books. Our continual  
 ' suit to him is, and must be, to bear with our infir-  
 ' mities, and to pardon our offences.'<sup>1</sup> In this quo-  
 tation, the judicious Hooker goes even beyond our  
 sentiments. The word *unsound*, seems too strong  
 to be applied to the real good works of believers,  
 "the fruits of the Spirit," yet these are grievously  
 defective. As "the fruits of the Spirit," they are

most holy : but, like very excellent wine, when put into a cask, which has not been fully cleansed ; as performed by us, they lose much of their fine flavour, and contract a disagreeable taste from the vessel, through which they have passed.—We must therefore still contend, that all works of man are wholly excluded from any share in our justification : and, whatever difference there may be in other respects, between moral and ceremonial works, there is none in this grand concern.

P. cxx. Note. ‘ *Calvin, &c.*’ We can bear it, with calmness, when faith, or even repentance, is called the *condition* of justification ; though we think the language inappropriate and *unscriptural* : but we must most decidedly oppose the idea, of our works, in any sense, being ‘ the appointed condition of justification :’ not merely, because ‘ there is boasting in works,’ but also, because it is *antiscritptural*. Faith is “ the gift of God :” and so boasting is excluded : faith does not justify us, except as it receives Christ, that we may be “ made the righteousness of God in him.” No one passage, either in Scripture, or in the authorized writings of our church, can be adduced, in support of the sentiment. The language of St. James implies no such

‘ Calvin concludes, that if works have any share in justification, there is boasting in works : this by no means follows ; for we do not say that works have any intrinsic merit, but that they are the appointed condition of justification. The same objection would hold against the doctrine of justification by faith, for we are not allowed to boast of faith, or to consider it as possessing any intrinsic merit.

thing. "Seest thou, how faith wrought with his works, and by works faith was made perfect? And the Scripture was fulfilled which saith, Abraham believed in God, and it was imputed to him for righteousness; and he was called the friend of God." "As the body, without the spirit is dead; so faith without works is dead also." Working and moving, evidence a man to be alive, and distinguish him from a dead corpse: but they are not the condition of his being made alive, in any measure or degree: being entirely subsequent to it; as good works are to our justification. How far this note accords with his Lordship's statement, in the preceding pages, others must judge. 'The faith, which is the means of salvation, is that belief of the truth of the gospel, which produces obedience to its precepts.' Now, if faith justifies, and obedience or good works are produced by faith; how can these subsequent works be the condition of the precedent justification? 'Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace,—yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.'<sup>2</sup> Works, then, before faith, are worthless, and cannot be the appointed condition of justification: and works done after faith are too late; for the man, who doeth them, has been previously justified.

<sup>1</sup> Page 103, Refutation.      <sup>2</sup> Art. xiii.

P. cxxi. Note. ‘*Abraham, &c.*’<sup>1</sup> How far this accords with justification being uniformly spoken of, as a past transaction, in respect of believers, may be a question.<sup>2</sup> But, according to the general doctrine, of those, who are decided in respect of justification by faith alone, justification is a *permanent*, not a *transient*, act of God. A believer’s justification may be more clearly manifested to the soul by God, at one time, than at another; and it may be more clearly evidenced, by the man’s conduct, at one time, than at another. It is, however, an abiding state of acceptance with God; and whether ever finally lost or not, is not here the question. No doubt, Abraham was justified, when he believed, and obeyed, and left, at God’s command, his country and his father’s house: but this was not declared, as far as we know, till a considerable time afterwards; when “he believed in the LORD, and it was imputed to him for righteousness.”<sup>3</sup> His faith was afterwards especially evidenced, when he obeyed the hard command of offering Isaac as a burnt-offering. But it is not said in the history, that he was then justified. His faith was, however, the spring and motive of his obedience, and was most illustriously displayed. He had before been justified, in

<sup>1</sup> ‘Abraham seems to have been justified three times, first, when by the command of God he left his own country. Secondly, when he believed God’s promise of numerous descendants; and, Thirdly, when he obeyed God’s command to offer his son.’

<sup>2</sup> Page 99—102, Refutation.

<sup>3</sup> Gen. xv. 6. Rom. iv. 3. 9. Jam. ii. 23.

the sight of God; and by this triumphant work of faith and labour of love, his justification was evidenced, and declaratively recognized, and published to mankind, for the instruction of all future generations.

P. cxxi. last line. *‘ God foreseeing, &c.’* “ God,

“ *‘ God, foreseeing that the faith of Abraham was of that true and lively nature, which would produce obedience, whenever an opportunity offered, imputed it to him for righteousness; and accordingly he did obey upon the very trying occasion of God’s commanding him to “ offer Isaac his son upon the altar.” his “ Faith wrought with his works,” that is, his faith produced this act of obedience; by it his “ Faith was made perfect;” and it was proved, that he possessed the genuine principle of human conduct, a conformity to the will of God; he was therefore “ justified by works,” for if he had not done this work, or at least expressed a sincere readiness to do it, he would not have been justified, disobedience to the commands of God being incompatible with a state of justification. Hence it follows that faith, which produced works, was the faith which justified Abraham, and consequently the faith which St. Paul meant, when, in arguing upon justification by faith, he appealed to the justification of Abraham. St. Paul’s assertion therefore is this; Abraham was justified by faith, which produced works; St. James’s is, Abraham was justified by works, which proceeded from faith. These assertions are in substance the same; and St. James, in pointing out the true nature of Abraham’s faith, only intended to correct the error of those, who had misinterpreted the doctrine of St. Paul. This instance of Abraham’s justification; the still earlier examples of Noah, Enoch, and Abel; and the more recent ones of Gideon, David, and the prophets under the Mosaic æconomy, mentioned by St. Paul upon another occasion, mark the uniformity of God’s dealings with mankind in every period of the world, and establish these fundamental and universal principles of the divine dispensations, that “ without faith it is impossible to please God;” and that “ faith without works is dead.”*

"who knoweth the hearts," not only *foresaw*, but *saw* at the time, 'that the faith of Abraham was of that true and lively nature, which would *produce* obedience, whenever an opportunity offered. Upon the trying occasion of God's commanding him to "offer Isaac his son upon the altar," his "faith wrought with his works;" that is, 'his faith *produced* obedience, by it his "faith was made perfect," 'and it was *proved*, &c.' All this, for substance, is the view, that Calvinists in general would give of this passage.—'Disobedience to the commands of God being incompatible with a state of justification.' No doubt, deliberate habitual disobedience is here meant: for "in many things we offend all." Abraham's conduct, in denying his wife, and saying "my soul shall live because of thee,"<sup>1</sup> implied no small degree of unbelief and distrust, and reliance on a creature; and was not *conformity* to the will of God. In other respects the statement in these pages, as reconciling the doctrine of the two apostles, is to me satisfactory. The language, *produce*, *produced*, (not *contains*,) should not pass unnoticed.

P. cxxiii. l. 14. 'It is, &c.'<sup>2</sup> Nothing can be a

<sup>1</sup> Gen. xii. 13.

<sup>2</sup> 'It is scarcely possible to imagine a more gross perversion of any doctrine, than that which we have been now considering. St. Paul meant, that *ceremonial* works were not necessary *before* justification; whereas these men pretended St. Paul's authority for maintaining that *moral* works were not necessary *after* justification. Ceremonial works are not necessary to obtain justification in this world; therefore, say they, moral works are not necessary to obtain justification or salvation in the world to come.'

more gross perversion of any doctrine, than to maintain, that a dead and barren faith is sufficient to justification and salvation; because the Scripture teaches us that we are justified and saved by a living, operative, and fruitful faith: but how far the statement here given is scriptural, or agrees with the authorized writings of our church, may be questioned. Did St. Paul mean, that *moral* works were needful before justification, though *ceremonial* works were not? And needful, in order to justification? for that is the question. If so, where were the moral works of the Corinthians to whom St. Paul preached the gospel? "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."<sup>1</sup>—"To him that worketh not, but believeth in him, that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."<sup>2</sup> "What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone."<sup>3</sup> Was any true believer ever excluded from justification, because he had not pre-

<sup>1</sup> 1 Cor. vi. 9—11.<sup>2</sup> Rom. iv. 3—5.<sup>3</sup> Rom. ix. 30—32.

viously done moral works? And what are *moral* works? Doubtless acts of obedience to the *moral* law of God. But "the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be."<sup>1</sup> And therefore all 'works which spring not from faith in Christ,—we doubt not have the nature of sin.'

Again, did St. Paul teach that *ceremonial* works were needful after justification? for this the distinction seems to imply. 'Therefore say they, moral works are not necessary to obtain justification, or salvation in the world to come.' *Justification* has before been shewn by his Lordship to belong to this life, and is distinguished from *salvation*.<sup>2</sup> That good works are not necessary to justification, has been shewn; for they spring from justifying faith, and are "the fruits of the Spirit:" but they are needful for 'salvation in the life to come:' not as in any sense meriting that blessedness; but as evidencing our faith to be living and justifying; and for various other important purposes; as it will be shewn hereafter.

P. cxxiii. l. 25. '*Faith, &c.*'<sup>3</sup> His Lordship hath fully shewn, that such a faith as is here described, cannot justify.<sup>4</sup> But how could they be kept in a

<sup>1</sup> Rom. viii. 7, 8.      <sup>2</sup> Page 100—102, Refutation.

<sup>3</sup> Faith alone is sufficient; meaning, instead of a true and lively faith productive of obedience, a bare assent to the truth of the gospel, without any practical regard to its precepts. They vainly hoped that this spurious faith would keep them in a state of justification in this life, and finally procure them salvation in the next.

<sup>4</sup> Pages 104, 105, Refutation.



state of justification, who, having only a dead faith, never were justified? Dead faith is no better than direct unbelief; and, "he that believeth not the Son shall not see life, but the wrath of God abideth on him;"<sup>1</sup> and in this state he must abide, unless he believe with a true and living faith.

P. cxxiv. l. 11. 'If they disobey, the pardon is cancelled.' Habitual disobedience proves a professed believer's faith to be dead and worthless. If he never had any other faith, he never was pardoned; and therefore his pardon cannot be cancelled. It need not here be argued, whether living faith ever fails, or degenerates into dead faith: but the language of Scripture is very expressive, respecting forgiveness of sins. "As far as the east is from the west, so far hath he removed our transgressions from us."<sup>2</sup> "I will forgive their iniquity, and I will remember their sin no more."<sup>3</sup> "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I re-serve."<sup>4</sup> "Thou hast cast all my sins behind thy back."<sup>5</sup> "He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea."<sup>6</sup> What is sunk in shallow water, may be got up again; but that which sinks to the bottom, in the depths of the sea, will never more be brought forth. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh

<sup>1</sup> John iii. 36.    <sup>2</sup> Ps. ciii. 12.    <sup>3</sup> Jer. xxxi. 34.    <sup>4</sup> Heb. viii.  
12 x. 17.    <sup>5</sup> Jer. l. 20.    <sup>6</sup> Is. xxxviii. 17.    <sup>7</sup> Mic. vii. 19.

“but after the Spirit.”<sup>1</sup> “They shall not come into  
 “condemnation; but are passed from death unto  
 “life.”<sup>2</sup> They, who “in time of temptation fell  
 “away,” had “no root in themselves:” “the foolish  
 “virgins had no oil in their vessels;” and the in-  
 truder, at the marriage-feast, had not the wedding-  
 garment. Indeed ‘the servant, whose debt was  
 ‘forgiven by his Lord, but who afterwards refused  
 ‘to forgive his fellow-servant, was severely rebuked,  
 ‘and delivered to the tormentors to suffer punish-  
 ‘ment, for that very debt which had been forgiven.’<sup>3</sup>  
 And how far this *single* instance of a cancelled for-  
 giveness, so much as intimated in Scripture, is to  
 preponderate against all the texts before quoted, the  
 reader must determine. Expositors in general think,  
 that circumstances in parables are to be explained  
 according to the clear import of other Scriptures;  
 and not used to decide controverted points of doc-  
 trine. The language of him, who owed the im-  
 mense sum of ten thousand talents, “Have patience  
 “with me, and I will pay thee all;” of which he  
 had no prospect, was very dissimilar from that of  
 the publican, “God be merciful to me, a sinner!”—  
 “When they had nothing to pay, he frankly for-  
 “gave them both.” And his harsh treatment of  
 his fellow-servant, is as little like the part of that  
 “faith, which worketh by love;” as his undertak-  
 ing to pay the whole debt was like the contrition  
 and humility of a true penitent. If, however, a true  
 believer loses his living faith, and commits sins, and

<sup>1</sup> Rom. viii. 1.<sup>2</sup> John v. 24.<sup>3</sup> Refutation.

does not deeply repent; his pardon no doubt is cancelled, and he will finally perish: nay, if he fall into sin, or grow negligent in his duty; he will lose "the joy of God's salvation," and be exposed to alarms, and rebukes, and sharp corrections; till he become zealous and repent.

P. cxxiv. l. 18. '*To the much, &c.*'<sup>1</sup> Dead faith does not justify: living faith will preserve the believer in a justified state. Concerning this the scriptural language is very decided. "By faith ye stand."<sup>2</sup> "We walk by faith."<sup>3</sup> "Above all taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."<sup>4</sup> "Fight the good fight of faith, lay hold on eternal life." "The life, which I now live in the flesh, I live by the faith of the Son of God."<sup>5</sup> Certainly that faith, which does not work by love, can do none of these things: neither can it give 'the first entrance into a state of justification.' But faith, which "worketh by love," will manifest itself by "the work of faith, and labour of love, and patience of hope," and "patient continuance in well-doing:" yet, after all, to the very last, it is by faith alone, that we abide in a justified state: because, to the last, we are in ourselves sinners; our best days are days of imperfect obedience; our best

<sup>1</sup> 'To the much agitated question, therefore, whether works be necessary to justification, we answer, that if by justification be meant the first entrance into a state of justification, works are not necessary; if by justification be meant the continuance in a state of justification, works are necessary.'

<sup>2</sup> See on p. 119, Refutation.

<sup>3</sup> 2 Cor. v. 7.

<sup>4</sup> Eph. vi. 16.

<sup>5</sup> 1 Tim. vi. 12.

<sup>6</sup> Gal. ii. 20.

actions are imperfect, defective, if not defiled; and our dying prayer must be, "God be merciful to me a sinner."<sup>1</sup> Forgiveness is only, by the blood of Christ, and by faith in him; and therefore faith alone saves the sinner from first to last: though not a faith which is solitary or alone in him, who is saved; but one, which produces good works, as certainly as a good tree brings forth good fruit. "But ye, beloved, building up yourselves on your *most holy faith*, praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ, unto eternal life."<sup>2</sup>

P. cxxiv. l. 24. '*By this, &c.*'<sup>3</sup> By the simple distinction between *living faith*, and *dead faith*, all this is more completely answered; many other difficulties are removed; apparent inconsistencies reconciled, and pernicious inferences obviated.

P. cxxiv—cxxviii. It appears to me, that his Lordship, in these pages, has decidedly the best of the argument, in those points, (whether *faith*, and *the merits of Christ* mean the same thing,) respect-

<sup>1</sup> See note on p. 81, Refutation.      <sup>2</sup> Jude 20, 21.

<sup>3</sup> 'By this distinction, we support the fundamental principle of the gospel, justification by faith in Christ; and at the same time secure the main purpose of our Saviour's incarnation and death, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" we shew the consistency of justification by faith alone with the necessity of personal righteousness and holiness; we vindicate the mercy of God and the atonement of Christ, while we afford the strongest possible sanction to the cause of moral virtue.'

ing which he differs from Dr. Pearson, christian advocate of the University of Cambridge. But this is not our present concern.

P. cxxvii. Note. ‘*Whoever, &c.*’<sup>1</sup> This note contains an important instruction. Faith bears the same relation to revealed truth, which the eye does to light: without the one, the other must be useless; and God would never have created eyes, if he had not created, or purposed to create, light. “The sure testimony of God,” is that which faith credits and trusts; and thus the simplest believer is made “wise unto eternal salvation, by faith in Jesus Christ.” But all other faith, in matters of religion, must either be mere *opinion*, or credit given to human testimony, reasoning, or authority.

P. cxxix. l. 6. ‘*The word, &c.*’<sup>2</sup> There was, it seems, only one place, in which it was convenient to translate the word πιστις, *belief*: for it is the same word, which is in other places rendered *faith*. It is used in the New Testament, in varied senses.

P. cxxix. l. 20. ‘*No man, &c.*’<sup>3</sup> If this be well

<sup>1</sup> ‘Whoever will examine the numerous passages of Scripture, in which the word faith occurs, without any adjunct, will find that something is always understood. Faith must have an object. Faith is of itself an imperfect expression, though perhaps from its frequent use, and the obviousness of the person or thing signified, it is scarcely noticed as such. ‘The name of faith, says Hooker, being properly and strictly taken, it must needs have reference unto some uttered word as the object of belief.’

<sup>2</sup> ‘The word believe, in all its various inflexions, occurs many hundred times, but, if I mistake not, the word belief occurs only once, in the New Testament.’

<sup>3</sup> ‘No man, says the learned and judicious Hooker, can attain

grounded, as no doubt it is, what are we to think of that statement concerning faith, which has lately been considered ?<sup>1</sup>

P. cxxx. l. 1. ‘*That belief.*’<sup>2</sup> “Dead faith” may thus exist, and often does : but not the faith which is living and operative ; and which “worketh by “love,” “overcometh the world,” and ‘may be ‘as evidently known, as a tree is discerned by the ‘fruit.’

P. cxxx. Note from Doddridge. ‘*As it is.*’<sup>3</sup> This quotation is sufficient, in respect of what is adduced about the faith spoken of, in the thirteenth of the first of Corinthians.

P. cxxxi. l. 2. ‘*We have, &c.*’<sup>4</sup> In what respects

‘belief by the bare contemplation of heaven and earth, for that ‘they neither are sufficient to give us as much as the least spark ‘of light, concerning the very principal mysteries of our faith.’

<sup>1</sup> Pages 102, 103, Refutation.

<sup>2</sup> ‘That belief or faith may exist, unaccompanied by any of ‘the christian virtues and graces, appears from the case of Simon ‘Magus, already referred to, who is said to have “believed,” ‘and yet “his heart was not right in the sight of God ;” he was ‘in the gall of bitterness, and in the bond of iniquity.’

<sup>3</sup> ‘As it is here supposed that this faith might in fact be separated from love, it cannot signify the same as in the Epistle to the Romans, where it is such an assent to a divine declaration ‘as produces a suitable temper and conduct.’ Doddridge.

<sup>4</sup> ‘We have therefore this apostle’s authority, not only for ‘maintaining the possibility of faith existing without charity, and ‘its utter inefficacy in that case, but also for considering charity ‘as superior to faith when they “abide” together. Nor is it ‘difficult to comprehend the reason of this superiority ; for surely ‘it is more easy to convince the understanding of the truth of ‘the gospel, than to correct the selfishness of our nature, and to ‘impress our minds with the principles of divine love, or piety

*love* is greater than even true faith has before been shewn:<sup>1</sup> and no doubt, it is far more easy to prevail with men to adopt a new creed, than to lead a new life. Man's arguments and persuasions, especially when recommended by selfish motives, will do the former: but God alone, by a new creation, can effect the latter. "We are his workmanship, created in 'Christ Jesus unto good works.'"<sup>2</sup> 'And lest any 'one should be deceived, for lack of a right understanding thereof, it is diligently to be noted, that 'faith is taken in the Scripture, two manner of ways. 'There is one faith, which in Scripture is called a 'dead faith, which bringeth forth no good works; 'but is idle, barren, and unfruitful. And this faith, 'by the holy apostle St. James, is compared to the 'faith of devils, which believe God to be true and 'just, and tremble for fear; yet they do nothing 'well, but all evil. And such faith have the wicked 'and naughty christian people, which confess God, 'as St. Paul saith, in their mouths, but "deny "him in their deeds, being abominable, and without "the right faith,"<sup>3</sup> and to all good works reprov- "able."—"It consisteth only in believing the word 'of God, that it is true. And this is not properly

' towards God, and of universal benevolence towards men; so as ' to practise both, in the degree required by our holy religion, ' namely, to "love God with all our heart, and soul, and "strength," and "our neighbour as ourselves."

<sup>1</sup> On p. 102, Refutation.      <sup>2</sup> Eph. ii. 10.

<sup>3</sup> Tit. i. 16. *ἀπιστία*, from *ἀπιστεω*. John iii. 36. Rom. xi. 30. xv. 31. *Gr.* Words from this root, sometimes convey the idea of unbelief, and at others, of disobedience. Heb. iii. 18. 1 Pet. ii. 7, 8. *Gr.*

called faith. But as he that readeth Cæsar's Commentary, believing the same to be true, hath thereby a knowledge of Cæsar's life, and notable acts, because he believeth the history of Cæsar, of whom he looketh for no help or benefit: even so he, who believeth all that is spoken of God in the Bible is true; and yet liveth so ungodlily, that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief to the words of God; yet it cannot be said, that he believeth in God.—Another faith there is in Scripture, which is not, as the aforesaid faith, idle, unfruitful, and dead, but worketh by charity, &c.'—'This faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works.'<sup>1</sup>—Now this faith certainly cannot consist without charity: and we have no controversy with any man, about another kind of faith; but this both justifies, and preserves a man, in a justified state.

P. cxxxii. l. 2. '*Suppose, &c.*'<sup>2</sup> Is not this the case with nominal Christians, as certainly as it was of Jews, not to say heathens?

—l. 11. '*Having, &c.*'<sup>3</sup> Baptism, where

<sup>1</sup> Homily on faith, first part.

<sup>2</sup> '*Suppose him, which was the case of every Jew and of every heathen, to have been guilty of a variety of sins.*'

<sup>3</sup> '*Having understood that baptism was essential to entitle him to the blessings of this new and merciful dispensation, of the divine authority of which he was fully persuaded, he would eagerly apply to some one of those who were commissioned to baptize; and baptism, administered according to the appointed form to a true believer, would convey justification; or in other*



it may be had, is *essential* to "the obedience of faith," which must be incomplete, where this sacred ordinance is neglected ; and the Lord's supper is essential in the same way : but are either of them ' essential to entitle a man to the blessings of the ' new and gracious dispensation ? ' Are they so essential, that no one can be saved without them ? If so, we are both justified and saved by baptism, or by the Lord's supper, and not by faith. Faith is essential : because without faith no adult can be justified ; and, because all who believe are justified ; but can this be said of baptism ? " In Christ Jesua, neither circumcision availeth any thing nor uncircumcision ; but " faith, which worketh by love." <sup>1</sup> Eagerness for either baptism, or any other external observance, often arises, especially in persons newly brought under concern about their souls, from misapprehension, and leads to an ungrounded confidence, of being in a state of acceptance, though not partakers of faith working by love ; of which neither their tempers nor conduct give any clear evidence. We ought indeed to " make haste, and delay not to " keep God's commandments : " yet the exhortation concerning the Lord's supper is " Let a man examine

' words, the baptized person would receive remission of his past  
' sins, would be reconciled to God, and be accounted just and  
' righteous in his sight. Baptism would not only wash away the  
' guilt of all his former sins, both original and actual, and procure to him acceptance with God ; but it would also communicate a portion of divine grace, to counteract the depravity of  
' his nature, and to strengthen his good resolutions.'

<sup>1</sup> Gal. v. 6.

“himself; and so let him eat of that bread, and drink of that cup.”<sup>1</sup> And why it should not be the same, in respect of baptism, as received by adults, does not appear: but being ‘eager to be baptized,’ under a persuasion, that it is essential to salvation, counteracts the exhortation. Concerning such an eagerness we read nothing in the New Testament, except the Ethiopian treasurer be supposed a case in point. His situation, however, was peculiar: he had for the first time heard a christian minister, and, having before manifested a pious, enquiring, humble, and teachable disposition, he was at once fully convinced, that “Jesus was the Christ, the Son of God. He was journeying to a far distant land, remote from the ministers of Christ, where none would be found to administer baptism; and before he parted with his kind instructor, “He says, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest: and he answered and said, I believe that Jesus Christ is the Son of God.”<sup>2</sup> Now, nothing can be more clear, than that if his profession was sincere, (as no doubt it was,) he was “justified by faith,” before he was baptized: and that his baptism was a profession of his faith, “and a seal of the righteousness of the faith, which he had yet being unbaptized.”<sup>3</sup> But if he had not truly believed, would his baptism have conveyed justification? The unbaptized true believer, therefore, is “justified by faith,” before he is bap-

<sup>1</sup> 1 Cor. xi. 28.<sup>2</sup> Acts viii. 36—38,<sup>3</sup> Rom. iv. 12.

tized; and his baptism is the profession of his faith, the recognition of that profession, his admission into the church of Christ, and a pledge to assure him of the blessing. It is also 'a means of grace,' for the confirming and strengthening of his faith.—'Sacraments—be sure *witnesses* and effectual *signs* of 'grace, and God's good will towards us, by which 'he doth work invisibly in us, and doth not only 'quicken, but also strengthen and confirm our 'faith.'<sup>1</sup> 'Baptism is also a *sign* of regeneration, 'or new-birth, whereby, as by an instrument, they 'who receive baptism rightly, are grafted into the 'church, the promises of the forgiveness of sins, 'and of our adoption to be the sons of God by the 'Holy Ghost, are visibly *signed* and *sealed*: faith is 'confirmed, and grace increased, by virtue of prayer 'unto God.'<sup>2</sup> Now these words are not of the same import, with those quoted from the Refutation. They do not assert, that 'baptism conveys justification,' even to a true believer; or that the baptized person would receive remission of his past sins, would be reconciled to God, and accounted just and righteous in his sight. They only declare, that these blessings are 'visibly signed and sealed;' even as Abraham's righteousness of faith, was signed and sealed by circumcision: but he had been pardoned, reconciled, and justified before. God 'conveys justification,' not by baptism, but by faith, not to the baptized person, but to him who believeth; not at the time of baptism, but at the time of believing:

<sup>1</sup> Art. xxv.<sup>2</sup> Art. xxvii.

and baptism is the sign and seal of this. Neither does the article say, that 'baptism would wash away sin,' which the blood of Christ alone can do; but 'that the promises of forgiveness are thereby signed and sealed;' nor yet, that baptism 'communicates a portion of divine grace, &c.:' but that 'faith is confirmed, and grace increased by virtue of prayer unto God.' A portion of grace and faith, therefore, had previously been communicated. In no other instance, than that before mentioned, do we read of an eagerness for baptism, in the New Testament; unless the application of the Pharisees and Sadducees to John Baptist, be so considered: and we know what warnings and instructions he gave them on the occasion.<sup>1</sup> The mention of baptism, on the day of Pentecost, came from Peter, not from his hearers; he was earnest with them to shew that they truly repented of having crucified the Lord of glory, and of all their other sins, by openly professing their faith in him, whom they had crucified, as risen and ascended.<sup>2</sup> Ananias urged Saul to "Arise and be baptized, and wash away his sins, calling on the name of the Lord."<sup>3</sup> Saul's earnestness had been in prayer: "Behold he prayeth;" not about baptism; to which probably, after he understood the extreme atrociousness of his past conduct, he supposed he was not a proper person to be admitted. The centurion and his friends were earnest to hear the word of salvation from Peter: but even after their faith had been attested, by the pouring

<sup>1</sup> Matt. iii. 7—12.    <sup>2</sup> Acts ii. 36—40.    <sup>3</sup> Acts xxii. 16.

nant, to preserve the true believer from finally losing his justified state. But it must here be observed, that wherever his Lordship speaks of justification by faith alone, he evidently means *living* faith: but when he comes to speak of continuance in a justified state, he as uniformly, by some inadvertency, substitutes a *dead* faith, which none of us think will either continue a man in a justified state, or bring him into it. We only hold that the same faith, which justifies, will continue the person in a justified state; unless it fails, or degenerates into a dead faith; which we suppose, (either truly or erroneously,) it never does. Even the highest supralapsarian Calvinist never supposes that a dead faith will continue a man in a justified state; or ensure his perseverance: for in fact he has nothing, in which to persevere, except formality and hypocrisy. And few maintain any other perseverance, than that of "patient continuance in well doing;" of "bringing forth fruit with patience;" or of being brought back from every deviation, by rebukes and stripes, with deep repentance, weeping, and supplication.—The evangelical clergy, it may confidently be said, have in general, as deep an abhorrence, as any of their opponents can have, of the detestable sentiment, that a justified person may, without danger, live according to the inclinations of the carnal mind. No doubt, a few extravagant enthusiasts have spoken this language, and even language more shocking, than I should choose to transcribe: but why are all Calvinists to be answerable for the tenets of a few individuals, whom they, with all

earnestness protest against. So far indeed are the evangelical clergy from countenancing this sentiment, that a large proportion of them do not so much as hold the doctrine of final perseverance, as stated in the most guarded manner: and perhaps in the whole body, not one can be mentioned, who holds it, in any other sense, than has been above described. I should deem it an important end answered by this publication, if I might be admitted, (as one, by years, experience, and observation, in some measure competent,) to explain to our accusers and opponents what we do, and what we do not, maintain: for, misapprehensions of the most serious nature give occasion to accusations and censures, which we by no means merit. That we believe and avow some, and many, things, which numbers do not, is true, and we do not wish to shrink from the fair investigation of our sentiments: but those charges, or clamours, by which we are rendered most obnoxious in the eyes of the publick, are wholly ungrounded; as all will find, who bestow the pains to read our publications. We hold that none can possess scriptural proof or assurance of his justification, except as his faith produces holy fruits: that none can preserve this assurance, except by "patient continuance in well doing:" that none, having by sin, lost this assurance, can regain it, except by renewed and deep repentance, and works meet for repentance: that, in order to possess and preserve assured hope, we must, after the apostle's example, "keep under the body, and keep it in subjection," "crucify the flesh with its affections and lusts," and

press forward in our christian course : and that God who appoints the end, appoints also the means. Exhortations, instructions, warnings, are to be used by ministers ; watching, prayer, self-denial, and in many cases, fasting, by the Christian himself. The ministers, who neglect the means which they ought to use, have no reason to expect, that their supposed converts will persevere : nor have any professed believers, who neglect the means appointed for them, the least right to expect, that they shall be “ kept by the power of God, through faith unto salvation.”—God knows how long each of us shall live : yet this implies the knowledge also, that each person will use, or neglect, certain means, for the continuance of life. If a man’s death come on him by his wilfully refusing sustenance, or by taking poison ; God foreknew this also ; and took it into the account. Our Lord certainly knew the time appointed for his crucifixion : yet he used various precautions, to defeat the machinations of his enemies, till his time was come.

P. cxxxiv—cxxxvi. These pages contain a long note, chiefly quotations from Bishop Bull, and Dr. Whitby ; but as there is in it nothing materially different from what has been considered ; and as neither of these writers is *authority*, it is not necessary to make any remarks.

P. cxxxvi. l. 13. ‘ *St. Paul, &c.*’ St. Paul indeed

‘ St. Paul tells the Romans and Galatians, that they have been justified ; and yet he gives them rules for their conduct, the observance of which he represents as essential to their salvation.

says, in general, to the Romans, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:"<sup>1</sup> but surely no one will infer from this, that he considered it as infallibly certain, that every professed christian at Rome was in a justified state, at the time when he wrote this epistle! Having not been at Rome, he had no personal acquaintance with the christians there: but he knew that all true believers were justified: and in the judgment of charity he supposed them to be what they professed to be. He does not, however, so much as say, even in this general sense, to the Galatians, that they were justified: nay, he plainly tells them, that "he stood in doubt of them."—It would have been impossible, in writing to collective bodies, to draw lines of distinction between individuals, all professing the same faith, except by distinguishing true faith from all counterfeits; and by calling on them, to beware, lest they deceived themselves.<sup>2</sup> When admitted into the church by baptism, they continued a part of it, unless excommunicated. The collective body must be addressed as believers; and the warnings, and cautions, and calls to self-exami-

\* But had he considered their justification as necessarily continuing; had he conceived salvation in the next world as inevitably following justification in this, all advice would have been superfluous: nor could he have felt or expressed any anxiety for the future welfare of the converts. Nay, he speaks of "some, who having put away a good conscience, concerning faith had made shipwreck." "These men must have lost that state of justification which they once had, and have failed of salvation."

<sup>1</sup> Rom. v. 1.    <sup>2</sup> Gal. v. 2—5. vi. 3. 7, 8.



nation, sufficiently proved to them, that the apostle did not mean, they should individually take it for granted, that they were, without exception, what they professed to be. But had he spoken of their past justification, nay, of their final salvation, in as absolute and unqualified terms, as he did of those who sailed with him, when he said, "There shall be no loss of any man's life among you;" it would by no means have been superfluous, to shew them, by what means, and in what way, this absolute promise, or declaration, must be accomplished. "Except these abide in the ship, ye cannot be saved."—Probably, the apostle felt no anxiety about the event, as to the preservation of the lives of those who sailed with him; though he deemed it proper to caution them: for their lives were individually secured by promise. But he felt much anxiety about those, whom, in the judgment of charity, he addressed as christians: because he did not certainly know, that every one of them was a true christian, and interested in the promises, which, we suppose, secure true christians. He loved them as children, and he was cast down at every thing, which made him fear, lest any of them should be found to come short of salvation.—He who supposes, that a belief respecting the divine decrees, exempts a man from anxiety, on his own account, or that of those whom he loves, except as it induces reliance on God, and submission to his holy will; has little experimental acquaintance with the subject; and will

not readily, enter into the apostle's feelings, when he says, "My little children, of whom I travail in birth again, till Christ is formed in you."<sup>1</sup> As for those, who had made shipwreck of their faith; before it is allowed, that they 'had lost the state of justification, which they once had;' it must be proved, that they ever had any better faith than that of the stony ground hearers; who "believed for a time, but having no root in themselves, in time of temptation fell away,"<sup>2</sup>

P. cxxxvii. Note. '*This, &c.*'<sup>3</sup> This was the case with others, as well as the Jewish Christians, and always has been, more or less, in every age. A proud self-righteous rejection of the scriptural doctrine concerning justification, and a licentious perversion of it, have at all times been as the Scylla and Charybdis, in this part of Theology: and the Holy Spirit alone can safely guide us, at an equal distance from the rock on the right hand, and the whirlpool on the left. "I lead in the paths of righteousness, in the midst of the paths of judgment."<sup>4</sup>

P. cxxxviii. l. 12. '*He does, &c.*'<sup>5</sup> Are '*sincere*'

<sup>1</sup> Gal. iv. 15—19.    <sup>2</sup> Luke viii. 15.    <sup>3</sup> 1 John ii. 19.

<sup>4</sup> 'This is acknowledged by Dr. Doddridge:—Several of the Jewish Christians discovered a disposition to rest in an external and empty profession of religion, probably from an abuse of the doctrine of justification by faith.' (Pref. to St. James's Epistle.)

<sup>5</sup> Prov. viii. 20.

<sup>6</sup> 'He' (St. James) 'does not mean to assert, that sincere faith alone will not justify a man when first converted to the gospel, by procuring him remission of the sins committed by him pre-

'*faith*, and '*a bare belief of the gospel*,' the same thing? If they are not, why is the one used, when justification is spoken of; and the other substituted, when continuance in a justified state is mentioned? Let the terms be reversed, 'He does not mean to assert, that *a bare belief of the gospel* alone will not justify a man, when first converted to the gospel, by procuring him remission of sins committed by him previously to his conversion; but that when a man has been converted and justified, *sincere faith* will not keep him in a justified state.' Every one sees the glaring absurdity of such a proposition: but this arises solely from the use of the two different terms, as if denoting the same thing. A bare belief of the gospel never justified any man; and therefore cannot keep him in a justified state. If any one loses a justified state; it is, because he loses living faith, and retains only a dead faith.

P. cxxxviii. l. 25. '*He describes, &c.*'<sup>1</sup> This quotation is much to the purpose, and needs no fur-

'vious to his conversion; but that when a man has been converted and justified, *a bare belief of the gospel* will not keep him in a state of justification.'

'He describes a dead charity, and by it exemplifies a dead faith: as that charity is a mere pretence, which shews itself only in words of courtesy and compassion, without affording any real assistance to a suffering fellow-creature; so that faith is dead and useless, which consists in a naked assent to the truth of Christianity, without the performance of those works which are enjoined by its Author. Not only the understanding is to be convinced, but the will and affections, the spring of human actions, are to be influenced and regulated.'

ther remark. "Faith, which worketh by love," must have its seat in the will and affections, and be an active principle of obedience.

P. cxi. Note. '*It is, &c.*' There is no ground of doubt, of infants, the children of believers, devoted to God in baptism, dying before they commit actual sin, being saved: but whether all infants, who are baptized, or none else, are questions of a very complicated nature; on which the Scripture gives no light. Our Rubrick assumes, that the profession and engagements made in the name of the baptized infant, and implied in the parents, who offer their child to baptism, are sincere: and therefore speaks of the infants, as the children of believers; but it is properly silent as to others. Yet, when we consider the various circumstances, which may prevent the baptism of infants, born of believing parents; and that the children of believing Abraham, to whom circumcision was given, as the seal of the covenant, (by which the Lord engaged to be "a God to him and "to his seed,") must not be performed before the eighth day; (and many would previously die;) we cannot be authorized to confine the salvation of those, who die in infancy, to such as are baptized. A few presumptuous, extravagant, Calvinists, have spoken shocking things of the damnation of infants: but to consign the innumerable multitudes of those, all over the world, and in every age, who die before they commit actual sin, and die unbaptized, to eter-

' It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved. (Publick Baptism of Infants.)'

nal damnation, is far more shocking. Such Calvinists may suppose some of these children to be elect, and saved: but this sentiment excludes them all. On both sides, however, it is a presumptuous intrusion into things unseen and unrevealed; and a practical forgetfulness of the words of God by Moses: "The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children for ever: that we may do all the words of this law."

P. cxli. l. 15. '*That, &c.*' The subject of baptism has been so fully discussed, in the preceding chapter, that it is the less necessary here to resume it. The invariable union of baptism and regeneration; the outward and visible sign, and the inward and spiritual grace, has not been proved, either from Scripture, or from our authorized writings; any more than the invariable union of the outward sign, and the inward blessing, to all who receive the Lord's

<sup>1</sup> Deut. xxix. 29.

<sup>2</sup> 'That many persons, duly baptized in their infancy, and confirmed in their youth, fall into wilful and habitual wickedness, even while they retain a belief of the general truth of the gospel, is a fact which will not be disputed; and it will also be readily acknowledged, that such persons, although baptized and born again in Christ, do not remain in a state of justification. How then is that state to be recovered? By repentance and faith. They must feel "Godly sorrow which worketh repentance," and a lively faith that their sins will be pardoned through the merits of Christ; and God will then be pleased, for the sake of his blessed Son, to accept their repentance and faith, and they will become again justified from all their offences.'

supper. And the union of baptism with justification, of which it is not so much as the outward sign, is never mentioned in Scripture, nor in express terms in our liturgy or articles. If conferred only in baptism, all who die unbaptized must die in an unjustified state: and, if baptized children shew no tokens of faith and grace, as they grow up; it is a mere contest about words, to argue, Whether they never were justified, or whether they have fallen from a justified state. For, though it is not allowed by his Lordship concerning *regeneration*, it is concerning justification; that 'they, who do not remain in that state,' must *recover it*, and they must 'become again justified;' exactly in the same manner, as if they never had been justified.

P. cxlii. l. 14. '*Repentance, &c.*'<sup>1</sup> True faith will always be accompanied with repentance; but this cannot properly be said to *procure* justification; otherwise we should be justified as well by repentance as by faith; which is not the language, either of the Bible or the Prayer-book. 'Obedience must be added,' to prove our faith living; and for many other important ends: "But by faith we stand."

P. cxlii. Note. '*No one, &c.*'<sup>2</sup> This note may at first seem equivalent to what has above been

<sup>1</sup> 'Repentance therefore, and faith, if sincere, will in all cases procure justification; but obedience must be added, to preserve the state of justification when obtained.'

<sup>2</sup> 'No one, by the evangelical covenant, obtained and ratified by the shedding of the blood of Christ, can obtain remission of sins, or justification, without faith and repentance: no one can keep and preserve justification when received, without the fruits of faith and repentance.' Bp. Bull.—Translation.

objected to: but the expression ‘without faith and repentance,’ does not imply, that repentance justifies, even in part; but only, that it alway accompanies justifying faith; which we allow: and ‘the fruits of faith and repentance,’ such as spring from a lively penitent faith, and by which ‘it may as certainly be known, as a tree by its fruits;’ are doubtless necessary, both to evidence the sincerity of our faith, and to continue us in a state of justification: not as added to faith, but as growing out of it. “Seest thou how faith wrought with his works, and by works was faith made perfect.”<sup>1</sup> Perfect, as a tree is, when covered with its valuable fruit. Though living and growing before, it was not in its perfect state.

P. cxliii. l. 1. ‘*These adults, &c.*’ ‘These adults

<sup>1</sup> Jam. ii. 22.

<sup>2</sup> ‘These adults are not required to perform any good works previous to baptism, but simply to profess their faith in the blessed Trinity, and to promise future obedience to God’s holy will and commandments: they are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual. Here is an exact conformity to the practice of the primitive christians. But though an adult, when baptized, may have a firm belief in the truth of christianity, and a real intention to obey its laws; yet, from the corruption of his nature, and the enticements to sin, he may afterwards not lead a life agreeable to the precepts of the gospel; he may “for a while believe, and in time of temptation fall away.” And in that case his faith, though at first it might deserve to be called a true faith, afterwards loses that character; and if he dies while he continues an impenitent sinner, he will not be saved, although he once had justification in this world. Having failed to fulfil the conditions of the covenant, into which he had voluntarily entered, and which he

‘ simply *professing* faith, &c, and *promising* obedience —are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual.’ Is then the simple profession, though ignorant or insincere, and the promise of future obedience, however formal and unmeaning, sufficient to ensure the reception of forgiveness of all past sins? Is the outward sign of baptism, even if administered to hypocrites, ‘*spiritual regeneration*?’ I cannot conceive, that this was deliberately intended: but the language marks no distinction between a sincere and an insincere profession and promise; and certainly leads to the conclusion, that all, even if concealed Jews, or infidels, or atheists, who make the profession, and promise, are by the *opus operatum*, spiritually regenerated, and actually pardoned! I only mean, by these remarks, to shew that in matters of such vast importance, on which everlasting happiness or misery are suspended, more distinguishing and cautious language is needful. Whether adults, if their profession be sincere, have not been regenerated and justified, previously to baptism, has been considered. But, whether the arguments on that topick be admitted as valid, or not: it is, I should suppose, allowed, that a hypocritical profession and promise, united with external baptism, will not regenerate and justify the hypocrite, who makes them.—The question

‘ expressly promised to fulfil, he can have no claim to its privileges and benefits. But if he repents, and returns to a true and lively faith in the merits of Christ, his sins are pardoned, and his justification is renewed.’



here occurs, whether the temporary faith of those, who "for a while believe, and in time of temptation fall away," ever 'deserved to be called a true faith;' or whether a true faith ever degenerates into a dead faith? But it is not necessary to discuss this, at present, especially as some things, respecting it, will, in the next chapter, come under our consideration.—It is observable, that justification, when lost, may be renewed, yet regeneration cannot: but they, who have sinned away regeneration, must still be addressed as regenerate. I can see no reason for this distinction, unless the *opus operatum* of baptism is actually *regeneration*.

As the note from Dr. Waterland contains nothing, beyond what has been considered; and as he, however learned and respectable, is not *authority*, in that sense, in which the Scriptures are to all, and the liturgy and articles, &c, are to the members and ministers of the established church; it is not needful to make remarks upon it.

P. cxliv. l. 12. 'Repentance and faith are the only things required for baptism, or justification.' In the former chapter, it was 'baptism, or regeneration;' here it is 'baptism, or justification.' Is then *baptism* not only *regeneration*, but *justification* also? The answer, in the catechism referred to, says no such thing. 'Question. What is required of persons to be baptized? Answer. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.' There is not a word about justification; nor even, in this answer, concerning regeneration.

P. cxlv. l. 16. ‘*As by baptism, &c.*’<sup>1</sup> Why not sealed, in baptism, as well as in the Lord’s supper? Baptism—‘is also a *sign* of regeneration, or new-birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church; the promises of the forgiveness of our sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly *signed* and *sealed*.’<sup>2</sup> Is remission of sins, in adults, more inseparably connected with baptism, than with the Lord’s supper? If hypocrites, coming to the Lord’s supper, eat and drink their own condemnation; do hypocrites, coming to baptism, receive salvation? Surely, both are signs and seals, and nothing more: they are signs and seals, to the believer, but not to the unbeliever, whatever be his profession. It ‘is sealed to those who are truly penitent:’ then it is not so much as sealed to the impenitent. But suppose a believer, who had fallen into sin, now truly penitent, yet so circumstanced, that he could not receive the Lord’s supper; or even so mistaken, that he thought himself not required to do it: would he not be pardoned, though he did not receive the outward pledge and seal of his forgiveness?

P. cxlv. last line. We ‘beseech him to grant us true repentance, &c.’<sup>3</sup> This certainly implies, that

<sup>1</sup> ‘As by baptism, says Bishop Bull, all sins committed before the grace of the gospel is received, are washed away; so in the Lord’s supper the remission of all sins, which are committed after baptism and regeneration, is sealed to those who are truly penitent.’

<sup>2</sup> Art. xxvii.      <sup>3</sup> Absolution.

true repentance, both the will and the power, is the gift of God; else why do we pray for it, every time we meet in publick worship?

P. cxlvii. l. 6. 'It is the doctrine of our church, 'that baptism duly administered confers justification.'—Baptism, *rightly received*, seals justification: as Abraham's circumcision "sealed to him the righteousness of the faith which he had, yet being "uncircumcised:" but God alone 'confers justification;' and faith alone *receives* it. If our church does indeed teach, 'that baptism duly administered 'confers justification;' we should be glad to know in what part of her liturgy, articles, or homilies, this is found.

P. cxlvii. l. 25. 'Let us attend, &c.'<sup>1</sup> I quote

<sup>1</sup> 'Let us attend to the words of this article' in the Latin, which 'is much clearer than the English: Tantum propter meritum 'Domini, ac Servatoris nostri, Jesu Christi, per Fidem, non propter opera, et merita nostra, justi coram Deo reputamur: observe, that faith is not opposed to works, but the merit of Christ is opposed to the merit of our works—propter meritum 'Christi—non propter opera, et merita nostra—and it is per Fidem, not propter Fidem. We are here said to be justified 'on account of the merit of Christ, through our own faith, and not 'on account of our own works or deservings. Our works never 'can have any merit towards procuring pardon of our sins, from 'their own intrinsic worth; they cannot justify, or tend to justify 'us. Nor has our faith any merit of this kind; we are not said 'to be justified propter meritum Fidei, or, propter Fidem, but 'per Fidem. The blood of our Lord and Saviour Jesus Christ is 'the meritorious cause of our justification; but it operates through 'our faith, and through our faith only. If faith be wanting in 'those to whom the gospel is made known, the merits of Christ 'are of no avail to them; and if they have faith, no other pre-

this passage, as conveying our sentiments. But if we be justified by faith only; and 'if no previous condition be required;' how can 'baptism confer justification,' on those who have previously believed, and consequently been justified?

P. cxlix. l. 18. '*God sent, &c.*' 'Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, or deeds, (seem they never so good,) be justified, and made righteous before God: but every man is of necessity constrained to seek another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And

'vious condition is required.' 'Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.'

'God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same. Insomuch, that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. And they, which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification of righteousness which St. Paul speaketh of, when he saith, No man is justified by the works of the law, but freely by faith in Jesus Christ.' Homily of Justification, quoted in the Refutation.

' this justification, or righteousness, which we so  
 ' receive of God's mercy, and Christ's merits, em-  
 ' braced by faith, is taken, accepted and allowed of  
 ' our God, for our perfect and full justification.  
 ' For the more full understanding hereof, it is our  
 ' parts and duties ever to remember the great mercy  
 ' of God, how that, (all the world being wrapped in  
 ' sin by breaking the law,) God sent his only Son,  
 ' &c.'<sup>1</sup> ' Infants, being baptized, and dying in their  
 ' infancy, are *by this sacrifice,*' (not by baptism,)  
 ' washed from their sins, &c.' There is no intima-  
 ' tion, that sins before baptism are washed away, by  
 ' any other washing, than sins after baptism: but  
 ' both by the sacrifice of Christ.—' The apostle touch-  
 ' eth specially three things, which must go together  
 ' in our justification. Upon God's part, his great  
 ' mercy and grace; upon Christ's part, justice; that  
 ' is, the satisfaction of God's justice, or the price of  
 ' our redemption, by the offering of his body, and  
 ' shedding of his blood, with fulfilling the law per-  
 ' fectly and thoroughly: and upon our part, true  
 ' and lively faith, in the merits of Christ.' ' St. Paul  
 ' declareth here nothing upon the behalf of man,  
 ' concerning his justification, but only a true and  
 ' lively faith, which nevertheless is the gift of God,  
 ' and not man's only work without God. And yet  
 ' that faith doth not shut out repentance, hope, love,

<sup>1</sup> Homily on Salvation, part first.—Both the article, and his  
 Lordship, call this ' The Homily of Justification: ' yet in the Book  
 of Homilies, it is called ' A Sermon on the salvation of mankind by  
 ' only Christ our Saviour, from sin and death everlasting: ' and  
 there is no homily called, ' The Homily of Justification.' How,  
 or when, the title was altered does not appear.

'dread and the fear of God, to be joined with faith,  
 'in every man that is justified; but it shutteth them  
 'out from the office of justifying. So that they be  
 'all present together in him that is justified; yet  
 'they justify not altogether. Neither doth faith  
 'shut out the justice of our good works, necessarily  
 'to be done afterwards, of duty to God; (for we are  
 'most bounden to serve God, in doing good deeds,  
 'commanded by him in his holy Scripture, all the  
 'days of our life;) but it excludeth them, so that  
 'we may not do them to this intent, to be made  
 'just by doing them.'—'Christ is now the Righte-  
 'ousness of all, that do truly believe in him. He  
 'for them paid their ransom by his death. He for  
 'them fulfilled the law in his life. So that now, in  
 'him, and by him, every true christian man may  
 'be called a fulfiller of the law: forasmuch as that  
 'which their infirmity lacked, Christ's justice hath  
 'supplied.'—If good works had, in the judgment  
 of our reformers, been needful in order to a justified  
 man's continuance in a justified state: they would  
 surely have given some hint of this, when speaking  
 of the necessity of good works in a justified person,  
 and the good works done after justification. But  
 no intimation of this is given, either here or else-  
 where. The same living faith, which justifies, pre-  
 serves the believer in a justified state; or rather God  
 by it preserves him. "Ye are kept by the power of  
 "God through faith unto salvation:"<sup>2</sup> but this  
 faith may 'as evidently be known,' by producing  
 good works, 'as a tree discerned by the fruit.'

<sup>1</sup> Homily on salvation, first part.

<sup>2</sup> 1 Pet. i. 5.

P. cl. l. 9. ‘*This saying, &c.*’ ‘These and other sentences, that we be justified by faith only, freely, and without works, we do read often times in the best and most ancient writers; as besides Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumeneus, Proclus, Bernardus, Anselm, and many other authors. Nevertheless, this sentence is not so meant by them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread and fear of God, at any time or season.’ I have not read all, or even the most, of these ancient writers; and so am not competent to judge on the subject: but it is the express declaration of our reformers, (who were deeply versed in these studies, especially Cranmer, to which this homily is generally ascribed,) that they all maintain justification by faith, only, freely, and without works; in exactly the same sense, as far as I can perceive, in which the evangelical clergy at present do. After some things more to the same effect, the quotation follows which is printed below.

P. cl. l. 21. ‘*Although, &c.*’<sup>2</sup> After this quota-

‘This saying, that we be justified by faith alone, freely and without works, is spoken for to take away clearly all merit of our work, as being unable to deserve our justification at God’s hands, and thereby most plainly to express the weakness of man and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding.’ (Homily on salvation 2d part.)

<sup>2</sup> ‘Although this doctrine be never so true (as it is most true

tion, the following passage is found. 'Justification  
' is not the office of man, but of God: for man  
' cannot make himself righteous by his own works,  
' either in whole, or part.' And some other things  
to the same effect.

P. cli. l. 3. '*The true, &c.*' After this quotation, it follows, 'So that as St. John Baptist, al-  
' though he were never so virtuous and godly a

' indeed), that we be justified freely, without all merit of our  
' own good works (as St. Paul doth express it), and freely,  
' by this lively and perfect faith in Christ only, (as the antient  
' authors used to speak it), yet this true doctrine must be also  
' truly understood, and most plainly declared, lest carnal men  
' should take unjust occasion thereby to live carnally, after the  
' appetits of the world, the flesh, and the devil.'

' The true understanding of this doctrine, we be justified  
' freely by faith without works, or that we be justified by faith  
' in Christ only, is not, that this our own act to believe in Christ,  
' or this our faith in Christ, which is within us, doth justify us,  
' and deserve our justification unto us (for that were to count our-  
' selves to be justified by some act or virtue that is within our-  
' selves;) but the true understanding and meaning thereof is, that  
' although we hear God's word, and believe it; although we  
' have faith, hope, charity, repentance, dread and fear of God  
' within us, and do never so many works thereunto; yet we  
' must renounce the merit of all our said virtues of faith, hope,  
' and charity, and all other virtues and good deeds, which we  
' either have done, shall do, or can do, as things that be far too  
' weak, and insufficient, and imperfect, to deserve remission of  
' our sins, and our justification; and therefore we must trust  
' only in God's mercy, and that sacrifice which our High Priest  
' and Saviour Christ Jesus, the Son of God, once offered for  
' us upon the cross, to obtain thereby God's grace and remission,  
' as well of our original sin in baptism, as of all actual sin com-  
' mitted by us after our baptism, if we truly repent, and turn  
' unfeignedly to him again.



‘man; yet in this matter, of forgiving sin, he did  
 ‘put the people from him, and appointed them unto  
 ‘Christ, saying thus unto them: “Behold the  
 “Lamb of God, which taketh away the sin of the  
 “world.” Then follows the next quotation.

P. clii. l. 1. ‘*As great, &c.*’<sup>1</sup> After this quotation, it follows ‘So that our faith in Christ, (as it  
 ‘were) saith unto us thus: It is not I that take  
 ‘away your sins, but it is Christ only; and to him  
 ‘only I send you for that purpose, forsaking therein  
 ‘all your good virtues, words, thoughts, works, and  
 ‘only putting your trust in Christ.’

P. clii. l. 5. ‘*We put, &c.*’<sup>2</sup> To these quotations from ‘the homily on salvation,’ another may be added, from the homily of faith. ‘First, thus faith  
 ‘doth lie hid in the heart, but is lively and fruitful  
 ‘in bringing forth good works. Secondly, that  
 ‘without it can no good works be done, that shall  
 ‘be acceptable and pleasant unto God. Thirdly,  
 ‘what manner of works they be, that this faith doth  
 ‘bring forth.’ ‘The soul, that hath a lively faith,  
 ‘in it, will be always doing some good work, which  
 ‘shall declare that it is living, and will not be un-

<sup>1</sup> ‘As great and as godly a virtue as the lively faith is, yet it  
 ‘putteth us from itself, and remitteth or appointeth us unto  
 ‘Christ, for to have only by him remission of our sins or justification.’

<sup>2</sup> ‘We put our faith in Christ, that we be justified by him  
 ‘only, that we be justified by God’s free mercy and the merits  
 ‘of our Saviour Christ only, and by no virtue or good works of  
 ‘our own, that is in us, or that we can be able to have, or to  
 ‘do, for to deserve the same; Christ himself only being the  
 ‘cause meritorious thereof.’ (Homily on salvation, 3d part.)

‘occupied. Therefore, when men hear in the Scripture so high commendations of faith, that it maketh us to please God, to live with God, and to become the children of God: if then they fancy, that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves. And it is a manifest token, that they be far from having a true and lively faith: and also far from knowing what a lively faith is.’ It would be easy to adduce many more quotations: but the reader, who has patience, to read attentively even these, will probably choose to study the homilies, themselves. Let it be observed, however, that there is not in them, any intimation of justifying faith *containing* good works; or of good works preserving a justified person in a justified state; or of a living faith, after justifying the professor, degenerating to a dead faith, or being changed for a dead faith. And if outward baptism, when rightly administered, renders us the children of God, how can baptized persons “become the children of God by faith?” If adults, and sincere believers, they were previously the children of God: according to the homily and to Scripture, if baptized in infancy, they were previously to believing the children of God, according to this opinion.

P. clii. l. 26. ‘*Let it be, &c.*’ ‘The condition

‘Let it be observed, that in this quotation, faith and good works are mentioned together, as not being the meritorious cause of justification. The expressions of ‘faith only,’ ‘and faith without works,’ were not intended to exclude the necessity of works as the condition of salvation, but were directed,

'of salvation,' is neither a scriptural phrase, nor found in the homilies: but as no adult can be saved without holiness, according to his time and opportunity; it may bear a sound construction. The reformers certainly meant to oppose 'the Popish doctrine of human merit;' for that doctrine was then openly avowed by few, except Papists: but their statements, as strongly and decidedly, oppose all the more refined methods of introducing the same doctrine, used by modern nominal Protestants, as they do those of the Papists.

P. cliii. First note. '*Nor do, &c.*'<sup>1</sup> This note from Melancthon, the most cautious of the reformers, contains the precise sentiments of the evangelical clergy; and few, if any of them, would decline subscribing it; if that would conduce to obviate misconceptions concerning their doctrine.

P. cliv. l. 9. Note from Bp. Burnet. 'Whether obedience was an essential part of faith, or only a consequent of it.' The bishop calls this 'a nicety

<sup>1</sup> as in the 11th article, against the Popish doctrine of human merit. Our reformers excluded the merit of faith, as well as the merit of works; but they were particularly anxious, upon every occasion, to exclude the pretended merit of works, as being the grand pillar which supported the church of Rome.'

'Nor do ours, when they say, 'we are justified by faith alone,' mean any other thing, than what I have now spoken, that on account of Christ,' (or for the sake of Christ, *propter Christum*,) 'we obtain remission of sins, and not on account of our own worthiness, (*dignitatem*.) The little word, (*particula*,) alone, does not exclude contrition, or other virtues, that they should not be present; but denies them to be causes of reconciliation, and transfers the cause to Christ alone.' (Translation.)

‘ scarce becoming divines :’ yet the whole argument, concerning justification, is deeply concerned in it. If good works are an essential part of justifying faith ; then, we may as properly be said to be justified by good works, as by faith ; and we are not justified till we do good works : and how many good works, or what continuance and eminence in them, are *essential*, is not easily discovered. But if good works be a ‘ consequent of faith,’ or rather, ‘ produced by living faith ;’ then we are justified at the time of believing ; and our subsequent good works evidence our faith to be genuine. “ Seest thou how faith “ wrought with his works, and by works was faith “ made perfect ? And the Scripture was fulfilled, “ which saith, Abraham believed God, and it was “ imputed to him for righteousness ; and he was “ called the friend of God.”<sup>1</sup> Abraham’s justification by faith is recorded in the fifteenth of Genesis, the work here spoken of, not till the twenty-second.<sup>2</sup> But though this was deemed by Bishop Burnet, ‘ a ‘ nicety scarce becoming divines :’ he himself deigns to determine it, and directly contrary to the decision of the reformers ! ‘ When they settled the notion ‘ of faith, they divided it into two sorts : the one ‘ was a persuasion of the truth of the gospel ; but ‘ the other *carried with it* a submission to the will ‘ of God ; and both hope, love, and obedience *belonged to it.*’<sup>3</sup> Then they were an essential part of it. We have seen in several quotations, that our

<sup>1</sup> Jam. ii. 22, 23.  
tation, p. 134.

<sup>2</sup> Rom. iv. 1—5.

<sup>3</sup> Note on Refu-

reformers constantly spoke of faith as being attended by good works, in the justified man, and good works as springing from living faith : but never once of its *belonging* to it : and to this language the Refutation generally adheres. This is the evident doctrine of the Scriptures, and of our articles ; it consists completely with justification by free grace, in Christ, through faith alone : and it is fully sufficient to exclude perversion, as far as words can do it.

P. cliv. l. 26. '*Cranmer, &c.*'<sup>1</sup> This passage concerning Cranmer, with the quotation from him, is alone a sufficient answer to the rest of the note from Burnet.

P. clv. l. 2. '*But even, &c.*'<sup>2</sup> Does his Lordship, or do any of our opponents, suppose, that the evangelical clergy, and indeed, that almost any Calvinists, deny this, or, in their 'zeal against the obnoxious doctrine' of justification by works, in any sense or degree, forget this caution, and this distinction between dead and living faith ? Indeed it is

<sup>1</sup> '*Cranmer took great pains to state this matter right ; and made a large collection of many places, all written with his own hand, both out of antient and modern authors, concerning faith, justification, and the merit of good works ; and concluded with this, That our justification was to be ascribed only to the merits of Christ ; and that those who are justified must have charity as well as faith, but that neither of these was the meritorious cause of justification.*'

<sup>2</sup> '*But even in their zeal to renounce and stigmatize this obnoxious doctrine, our Reformers observed some degree of caution ; for neither in our articles, nor in our liturgy, is it said, that faith, without good works, will justify ; and the word faith in the 11th article, 'we are justified by faith only,' means a true and lively faith, which necessarily produces good works.*'

impossible to say, what extravagant and abominable sentiments, some, who are classed among a large body, by themselves, and by our opponents, may hold: but once for all, I must declare, that I should abhor the idea of pleading in behalf of any, who suppose justification attached to a dead faith, and consistent with an unholy life. Much as I detest Popery; I would prefer the creed of a Papist, to that of so gross an Antinomian. It is possible, that, amidst all the rubbish of Popery, there may be some precious ore: but there can be nothing but abominable wickedness, in that man, who deliberately, expressly, and avowedly lives in sin, and encourages others to do the same, by so vile a perversion of “the grace of God into licentiousness.”

P. clv. Note. ‘*If, &c.*’<sup>1</sup> Horrible as this is; yet saying, ‘Let us sin without fear or remorse; because God is infinitely merciful, the atonement and righteousness of Christ are of infinite value, salvation is wholly of grace, by faith, and not of works;’ is even still, in my mind, more horrible. The former may be the offspring of ignorance: but this is the wilful deliberate perversion of doctrinal knowledge, by the avowed depravity of a licentious heart.

P. clvi. l. 4. ‘*And indeed, &c.*’<sup>2</sup> Much more,

<sup>1</sup> ‘If any one shall say that the good works of a justified man do not truly deserve eternal life, let him be accursed.—Council of Trent.’

<sup>2</sup> ‘And indeed in the very homily, from which the above quotation is taken, it is said, ‘None are to consider themselves justified, who are destitute of repentance, love, and obedience.’

on this, and the preceding page, might be quoted with approbation: but some limits must be affixed. The concluding clause about 'continuing in a state of justification,' refers to a subject, which has been already considered.

It seems to me wonderful, that no other necessity of good works is expressly mentioned by our opponents, except that which is connected immediately with self-love: as if, were it possible for us to be justified, and preserved in a justified state, and thus get to heaven, without them: though we might not prefer this, we should, at least, have little objection to it. Whereas, I am confident, that there is not a true believer on earth, nor ever was, or will be, who would prefer going to heaven, if practicable, in the neglect of good works, to the being made abundantly fruitful in them. Christ, "gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works." True repentance is inseparable from living faith. Every true penitent hates sin, for its own hatefulness; and loves holiness, for its own loveliness; yea, he "hungers and thirsts after righteousness." And every justified person has the law of God written in his heart: he loves God supremely, and longs to love him perfectly. He loves

' If none be to consider themselves justified, who are destitute of repentance, love, and obedience, it follows that repentance, love, and obedience, are necessary in a justified person, that is, in a person who has been justified, in order that he may continue in a state of justification.'

' Tit. ii. 14.

his neighbour greatly; and longs to love him as wholly and absolutely as he loves himself. He loves "the household of faith." He would gladly do good to men, and in every way glorify God: and while he is cheered, amidst the frowns and scorns of an ungodly world, by the assurance of a gracious recompence for "his work and labour of love:" yet if any good were practicable by him, for which he was sure, never to be the better himself, either in this world or in the next, he would not decline it; because he loves God, and man, and holiness: nor would he, in his better judgment, commit sin, if he could possibly be assured, that he should in no way suffer by it; because he abhors it as the greatest of evils. "How shall we, who are dead to sin, live any longer therein?"<sup>1</sup> "His seed remaineth in him, and he cannot sin, because he is born of God."<sup>2</sup> A tender mother will not decline the most self-denying attention to her darling child; because she is not, as a hireling nurse, to receive wages for her labour and trouble: nor would she injure it, even if she could be assured of escaping all punishment. Love would suffice in both cases. A servant works for his hire; and a slave from fear of punishment; each alike from mere self-love; even when they dislike both their master and their work; and commonly they will do more, than is necessary for this selfish purpose: but a dutiful affectionate son will labour, with alacrity, from love to his father; and because he accounts his

<sup>1</sup> Rom. vi. 2.      <sup>2</sup> 1 John iii. 9.



father's interest, credit, or comfort, in some respects, his own; nor will he need to be deterred by fear of punishment, from doing those things, which he knows will grieve and displease his kind and honoured parent. This is the precise difference between "the spirit of bondage" and "the spirit of adoption:" now Christians "have not received the spirit of bondage again to fear,—but the Spirit of adoption, whereby they cry, Abba, Father:" and thus, by producing filial confidence, reverence, and love; "the Spirit himself witnesses with their spirits, that they are the sons of God." Under this sacred constraining influence; the question is not, 'How much must I do, to escape punishment,' or to obtain salvation? but "What can I render to the Lord for all his benefits?" What can I further do to glorify God my Father, and to adorn and recommend the gospel of my beloved Saviour? In what way can I do most good for his sake, to his brethren and my brethren; after his admired example? or how promote the best interests of mankind, even of mine enemies and persecutors? "Here am I, send me." 'Employ me, O my gracious Lord and Father, in whatever way thou seest good; and I shall count every "labour of love," which thou wilt enable me to perform, an additional favour conferred on me.—"Now therefore, O LORD my God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and

"of thine have we given thee."<sup>1</sup> Beyond doubt, this is the spirit, with which the blessed inhabitants of heaven, "serve God day and night;" and find that service their liberty and pleasure: and how can they be "meet to be partakers of the inheritance—of the saints in light," who have not, in a measure, the same main-spring of activity, and who are not capable of delighting in the same employments and services here on earth?

The Scripture, in exhorting believers to good works, by no means exclusively addresses their self-love, in any form, but the higher principle of love to God and man. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."<sup>2</sup> "That the word of God be not blasphemed." "That he who is of the contrary part may be ashamed, having no evil thing to say of you." "That they may adorn the doctrine of God our Saviour in all things."<sup>3</sup> "That with well doing ye may put to silence the ignorance of foolish men." "That, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "That whereas, they speak evil of you, as evil doers, they may be ashamed, that falsely accuse your good conversation in Christ."<sup>4</sup> No doubt a gracious recompence is frequently connected with exhortations to duties, especially such as are peculiarly

<sup>1</sup> 1 Chron. xxix. 13—18.      <sup>2</sup> Matt. v. 16.

<sup>3</sup> Tit. ii. 5. 8. 10.      <sup>4</sup> 1 Pet. ii. 12. 15. iii. 16.

self-denying; and our faith must be shewn by our works, in order that it may be approved to be living and genuine: but the general style of scriptural exhortation, especially in the New Testament, proposes motives taken from the honour of the gospel, the glory of God, the love of Christ, love of the brethren, and good will to mankind at large; rather than from any thing immediately connected with the salvation of the persons exhorted; except as some doubt is intimated, that they are in danger of deceiving themselves.

P. clvii. l. 1. '*I can shew, &c.*'<sup>1</sup> Only faith saved the thief upon the cross; and only faith saves any man: for the will, and the power, of doing good works, is a part of his salvation. "His name shall be called Jesus; for he shall save his people from their sins."<sup>2</sup> "By grace are ye saved, through faith."—"We are his workmanship, created in Christ unto good works, which God hath before ordained, that we should walk in them."<sup>3</sup> Thus they are necessary to salvation; for salvation would be wholly incomplete without them; or at least the

<sup>1</sup> 'I can shew a man that by faith without works lived, and came to heaven: but without faith never man had life. The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacked time to do good works, for else he would have done them; truth it is, and I will not contend therein: but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith, and the works thereof, he should have lost his salvation again.' (Homily of Works, quotation from Chrysostom.)

<sup>2</sup> Matt. i. 21.    <sup>3</sup> Eph. ii. 8—10.

disposition to love and perform them. If salvation, from wrath and guilt, could be separated from salvation from sin; the person thus saved would to eternity bear the image of the devil, be utterly incapable of happiness, and in himself very miserable, though exposed to no positive punishment.—It may pass, in a general discourse, to speak of the thief upon the cross as saved without works: but, in fact, his faith was shewn by his works, in a highly satisfactory manner. “He confessed Christ before men,” even when he hung upon the cross, surrounded with insulting enemies, and forsaken by his disciples.—“With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” He humbly acknowledged that he deserved the excruciating death, which he was suffering; and this was an indication of deep repentance, and patient submission to the will of God. He declared, that Jesus “had done nothing amiss:” and if so, then he was “Christ the Son of the living God.” He rebuked his fellow sufferer, and expostulated with him, as “not fearing God,” even when suffering death for his crimes; which was an act of zeal for the honour of the reviled Saviour; and of love to the soul of his fellow-sufferer.—“Behold he prayeth!” He “called on the name of the Lord Jesus, Lord, remember me, when thou comest into thy kingdom.”<sup>2</sup> But “whosoever calleth on the name of the Lord shall be saved.”—

<sup>1</sup> Rom. x. 10. See also Matt. x. 32, 33. Luke xii. 8, 9.

<sup>2</sup> Luke xxiii. 39—43.

Each of these circumstances was sufficient, to distinguish his faith in Christ, from a dead and inefficacious assent to the truth of the gospel. Indeed, it may be questioned, whether he did not do more honour to Christ, during the short space allotted him, than many christians do in a long course of years.

This statement may shew, that we are as unwilling as our opponents, to admit, that *solitary* faith, faith which is not attended with true repentance, and productive of good works, is sufficient for salvation. 'It is dead being alone;' and can no more justify a man, than an amputated hand can work, or an eye separated from the head can see. Had the thief merely said, however confidently, 'I believe that Jesus is the Messiah;' it might have been thought, that he did not understand the nature of the Messiah's kingdom; but had the same worldly notions of it, which the Jews in general entertained. But what could a dying malefactor expect from a crucified Messiah, as to this world? He did not say, "If thou be the Christ, save thyself and us:" but, "Lord, remember me, when thou comest into thy kingdom." It is manifest that, being "taught of God," he believed in Jesus, as "the Author of eternal salvation," as "the Saviour of the lost;" and that he understood the spiritual nature of his kingdom, more clearly, than the apostles themselves at that time did; who could not conceive, how his "coming into his kingdom," could consist with his dying on the cross. He called on Jesus, (with desire, and some feeble hope at least,) for salvation from

wrath and sin, and for the blessings of his heavenly kingdom; while he confessed himself to be so vile, that he deserved crucifixion from man, and condemnation from God. He hoped for eternal salvation from one expiring on a cross. Thus he honoured Christ, who did not disappoint his expectations. Had he been taken down from the cross, and lost this faith, or not shewn it by his subsequent works, he should have lost his salvation again. But the question is, whether such a faith is ever lost. "I have prayed for thee, that thy faith fail not."

P. clvii. l. 22. *The reference, &c.* The addition of the twelfth article was made with great wisdom and propriety; and without it, the system would have been incomplete. The doctrine of human merit is indeed Popish; but it is held in some

\* The reference to the Homily upon justification, was in the articles of 1552; but our reformers in 1562, as a farther caution, added the 12th article, no part of which was in the articles of 1552, and which may be considered as explanatory of the species of faith, of which they intended to speak in the preceding article, the word faith being there used without any epithet. In the 12th article it is said, "Albeit that good works cannot put away our sins, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith;" the Popish doctrine of human merit is here again condemned, for the purpose of declaring, that though good works possess no power to atone for sin, yet they are pleasing and acceptable to God, and arise necessarily out of a true and lively faith. This article, therefore, plainly shews, that the faith, by which in the preceding article we are said to be justified, is a faith productive of a holy and virtuous life, and not a faith which bringeth forth no good works, but is idle, barren, and unfruitful, consisting only in believing in the word of God.

form or other, by a vast proportion of nominal Protestants, and by others all over the world. Our articles and homilies were levelled against the *senti-ment*, by whomsoever held, and not exclusively against the Papists. Their opinions were like those of the Jews, in the time of our Lord and his apostles; and the opinions of vast multitudes, in every age and nation, in this respect resemble their's.

P. clix. l. 4. 'If, &c.'<sup>1</sup> Had the framers of our articles said, 'We are not justified in the sight of 'God by faith alone;' they would have found a difficulty in adducing any scriptural authority, in their favour. What they have said sufficiently proves, that they understood St. James, as not meaning any thing inconsistent with the doctrine of St. Paul, in this argument; though, probably, they would not all have made out the agreement, in exactly the same manner; any more than we now do.

P. clix. Note. 'St. James, &c.'<sup>2</sup> The apostles

<sup>1</sup> 'If, however, the framers of our articles had said, 'we are not justified by faith only,' 'instead of saying, as they have done, 'we are justified by faith only,' 'they might, as we have seen, equally have pleaded the authority of an apostle for the assertion. Both propositions are true; and the seeming contradiction between them, arises from the different senses in which the word faith is used.'

<sup>2</sup> 'St. James says that a man is not justified by faith only, but St. Paul does not expressly say that a man is justified by faith only; his words are, "by faith without the deeds of the law." In no part however of his epistles does he mention any thing but faith as necessary to justification, because, when he speaks of the justification of Christians, he always means the justification conferred by baptism.'

never say, in so many words, that we are justified by faith *alone*: and the language of our article, in which this is expressly stated, is a decided proof, in what sense the framers of it understood the apostolical language. "Because when he, &c." In what part of St. Paul's epistles does he so much as hint, that the justification of which he speaks, is 'the justification conferred by baptism?' Or where does he expressly mention baptism, in connexion with justification? Assertion is easy, but proof is wanting; and very clear and conclusive arguments, in such a case as this.

P. cli. l. 20. '*These, &c.*'<sup>1</sup> This is accurately stated. Whether faith ever rises from a dead to a living faith, shall not here be disputed. We hope it is often exchanged for a living faith: of this there is clearer and fuller proof, than that a living faith ever degenerates into a dead faith.

P. cli. l. 23. '*True, &c.*'<sup>2</sup> This is admitted by

<sup>1</sup> 'These men believing, but not obeying, the gospel, have the faith meant by St. James, which does not justify; but they have not the faith meant by St. Paul, which does justify. But if a person of this description become convinced of the evil of his ways, be sincerely penitent, and feel a true and lively faith in Christ, he is then justified from all the sins he has committed, being accounted righteous before God for the merit of our Lord and Saviour Jesus Christ.'

<sup>2</sup> 'True christian faith, and good works pleasant and acceptable to God, are in their own nature inseparable. True faith produces good works as naturally as a tree produces its fruit: good works, wherever they exist, must proceed from faith, their only genuine source. And hence it happens, that the one is often mentioned in Scripture without the other, although the other is implied or supposed.'



both parties, and needs no further remark: provided, the word *produce* be adhered to, and *contained*, or any other term to the same effect, be not substituted.

P. clx. Note. '*Faith, &c.*'<sup>1</sup> I know not of any evangelical clergyman who dissents from this statement.

P. clxi. l. 13. '*St. Paul, &c.*'<sup>2</sup> Where nothing occurs, to which we should materially object, I take a pleasure, in selecting a few passages, which meet my cordial approbation; and I think that of my brethren.

P. clxi. l. 20. '*There are, &c.*'<sup>3</sup> Final salvation is frequently *connected with* good works, though not attributed to them: but, except the passage in St. James, which has been repeatedly considered, I do not recollect one, in which *justification* is attributed to good works, in any sense, or in any degree; or even intimately connected with them. It is added, in a note, 'That is, the continuance in a state of justification:' but justification, and continuance in a justified state, are not the same. We, however, read nothing, in any part of Scripture, about 'continuance

<sup>1</sup> 'Faith, or a general belief of the truth of christianity, is not necessarily connected with good works. True christian faith and good works are inseparable.'

<sup>2</sup> 'St. Paul says, "They who by patient continuance in well-doing, seek for glory, and honour, and immortality, shall inherit eternal life." Here is not a word concerning faith; but it is supposed, for nothing but faith can cause a patient continuance in well-doing with the hope of everlasting happiness.'

<sup>3</sup> 'There are, however, more passages in the epistles which attribute justification and salvation to good works, than to faith.'

' in a state of justification;' except the following texts refer to it. "By whom also, we have access " by faith into this grace wherein we stand, and " rejoice in hope of the glory of God," " While " we were yet sinners, Christ died for us. Much " more then being justified by his grace, we shall " be saved from wrath through him."<sup>1</sup> " That, " being justified by his grace, we should be made " heirs according to the hope of eternal life."<sup>2</sup> " Who are kept by the power of God, through " faith, unto salvation."<sup>3</sup>—There is indeed one passage, which may be thought more favourable to the sentiment; " If ye continue in the faith grounded " and settled, &c.:"<sup>4</sup> but even here, their continuance in a state of reconciliation is connected with their *continuance in the faith*, not with good works.

P. clxii. l. 4. ' *The authors, &c.*'<sup>5</sup> Were then the churches, to which the apostles wrote, constituted of professed believers, who were not real christians? This, alas! is to a great degree, the case in modern times, now that whole nations profess to believe in Christ; and yet the bulk of them do not so much as appear to live as it becometh christians! But surely it was not thus, with the select companies, collected into churches, by the apostles them-

<sup>1</sup> Rom. v. 2. 8, 9.

<sup>2</sup> Tit. iii. 7.

<sup>3</sup> 1 Pet. i. 5.

<sup>4</sup> Col. i. 21—23.

<sup>5</sup> 'The authors of these epistles were therefore chiefly anxious, by the use of plain and intelligible language, to induce their converts to walk worthy of the vocation wherewith they were called, by an upright and holy life; to make professed believers in the gospel real christians.'

selves. And if the epistles were written to make professed believers real christians: where are we to find those fuller instructions, by which they were led further into the knowledge of the deeper and more mysterious parts of christianity? The laboured discussions of St. Paul, in his epistles to the Romans, the Galatians, and the Hebrews, were evidently intended to settle the minds and judgments of the persons addressed, in all the great truths of christianity; to explain and confirm the grand doctrines of the gospel; not only to 'induce the converts to 'walk worthy of their vocation;' "but also to rectify "their errors, to recal them from their wanderings, "to guard them against deceivers, and to lead them "forward in the knowledge of Christ:" "that they "should no more be children, tossed to and fro with "every wind of doctrine, by the sleight of men, and "cunning craftiness, whereby they lie in wait to "deceive; but, speaking the truth in love, might "grow up into him in all things, which is the head, "even Christ."<sup>1</sup> I think no man can attentively read the first chapters of the Epistles to the Ephesians, the Colossians, and the Thessalonians, without being convinced, that the persons to whom they were sent, were already true christians, who gave decided proof of living faith, by "the work of faith, "the labour of love, and the patience of hope." Even those to the Corinthians and the Galatians, in which much warning and reproof are contained, suppose the most of the persons addressed to be true christians, at least "babes in Christ." Those to

<sup>1</sup> Eph. iv. 14—16.

Timothy and Titus were evidently intended to instruct these eminent ministers, how to perform, more and more completely, the duties of their important station: and in that to the Hebrews, the apostle says, "Called of God an High Priest after the order of Melchizedeck, of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Yet, having shewn, that they had made very small proficiency, compared with what might have been expected; he proceeds with his purpose, and says, "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection."<sup>1</sup> St. Peter speaks thus of St. Paul: "As our beloved brother Paul also, according to the wisdom of God given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unstable and unlearned wrest, as they do the other Scriptures, to their own destruction,"<sup>2</sup> These were not "milk for the unskilful in the word of righteousness:" but strong "meat, which belongeth to those of full age; even those who, by reason of use, have their senses exercised to discern good and evil."—If, however, any modern teachers go further into doctrinal discussions, than the apostolical epistles do; and if they neglect 'by the use of plain and intelligible language to induce their converts to "walk worthy of their vocation;" they are justly to be reprehended. And we may find abundant opportunity of attempting to convert 'pro-

<sup>1</sup> Heb. v. 10—14. vi. 1.    <sup>2</sup> 2 Pet. iii. 15, 16.

'fessed believers into real christians; and should use all scriptural means for that purpose.

P. clxii. l. 10. 'St. John, &c.'<sup>1</sup> That act of obedience, by which we receive Christ as our Saviour, is the same as faith in him; but all subsequent obedience is produced by faith, and consequently cannot signify the same thing, as faith. The tree produces the fruit: but the tree and the fruit are not the same thing; any more, than the mother and the child are the same person; nor can they properly be said to 'include each other.' The tree indeed in some sense included the fruit, before it produced it; but the fruit never included the tree. The rest of the quotation, however, shews that the passage was intended chiefly to prove that true faith always *produces* obedience, about which there should be no controversy. Yet the important doctrine, of justification by faith alone, requires some notice to be taken of such expressions, as are inconsistent with it: and if faith and obedience 'signify the same thing,' we are as really justified by obedience,

<sup>1</sup> 'Again, St. John says, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and St. Paul says, "Christ became the Author of eternal salvation unto all them that obey him:" salvation therefore is promised both to faith and to obedience; and consequently faith and obedience must in reality signify the same thing, or include each other; otherwise, the two passages would be irreconcilable. The obedience, in the latter, is the obedience which proceeds from faith; and how or why should men obey Christ, if they do not believe him to be the predicted Redeemer of the world? The faith in the former is the faith which produces, or is accompanied by, obedience; and indeed a true and lively faith in the merits and promises of Christ, is naturally productive of obedience to his commands.'

as by faith; and that not till after we have performed the obedience: but ‘good works, which are the ‘fruits of faith, follow after justification.’<sup>1</sup>

P. clxiii. l. 5. ‘*A man, &c.*’<sup>2</sup> That, ‘a man is ‘saved by faith, which produces obedience,’ accords to the language of Scripture: the other propositions, if intended of final salvation from sin and all its consequences, may bear a scriptural construction: but should we not “speak according to” the language, as well as to the meaning of “the oracles of “God?” Moreover, as *justification* and *salvation* are often considered as the same thing, or as convertible terms, it is highly important, that, in shewing the necessity of obedience and good works, we be careful not to cloud the doctrine of justification, or to mislead men respecting it.

P. clxiii. Note from Whitby. ‘*It is, &c.*’<sup>3</sup> Thus

<sup>1</sup> Art. xii.

<sup>2</sup> ‘A man is saved by obedience which proceeds from faith; a man is saved by faith which produces obedience; a man is saved by faith and obedience. In all these three propositions, Christ is supposed to be the meritorious cause of salvation, and faith and obedience are asserted to be in the person saved. If the obedience of the first proposition does not proceed from faith, it does not save; if the faith of the second proposition does not produce obedience, it does not save; and therefore both faith and obedience, as declared in the third proposition, are necessary to salvation.’

<sup>3</sup> ‘It is evident that Paul esteemed that alone true faith which is productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause. So that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.’

the acorn *virtually* not *formally* contains the oak ; as well as, the oak, when grown, *virtually* contains other acorns, and future oaks. On such subjects men may speculate in philosophy ; but acorns will not answer the purpose of oaks, notwithstanding their *virtually* containing each other. Nor will obedience answer the purpose of faith as to justification. We agree, however, that we cannot be either justified now, or saved at last, by that faith, which does not ‘ *produce* in us ‘ a sincere obedience to the laws of Christ.’

P. clxiv. l. 9. ‘ *If a, &c.*’<sup>1</sup> If a minister, either in country-church, or in any other place, or before any congregation, learned or unlearned, should preach in the manner here described ; he would prove, that he was wholly unfit for his important office ; and would certainly be more likely to corrupt the principles, than to ‘ improve, the morals of his audience ;’ and to propagate antinomianism, instead of christianity. Much caution therefore is needful, on this side, as well as on the other ; and much heavenly wisdom and faithfulness ; which can only be obtained by constant, fervent, prayer to “ the Giver of every “ good and perfect gift.”

P. clxiv. l. 20. ‘ *An illiterate, &c.*’<sup>2</sup> In what

1. ‘ If a minister should, in a country-church, tell his parishoners, that they will be saved if they have faith in Jesus Christ, without explaining to them what he means by faith ; or even if, with explaining to them the true sense of the word, he makes this doctrine the constant subject of his discourses, and does not frequently inculcate the personal and social duties separately as essential parts of the character of a true christian, and as an indispensable proof of his possessing a lively faith, he will be very far from improving the morality of his audience.’

2. ‘ An illiterate person, and the bulk of country congregations

sense is the declaration here quoted, ‘a rule of life.’ This expression is used in different senses. It may signify a rule, by which a man should regulate his conduct: and every prohibition of lying and drunkenness, and other vices, as well as every command given to love God and our neighbour; in short, the whole moral law of God, as explained in the New Testament, by our Lord and his apostles, is in this sense ‘a rule of life,’ or ‘a rule of duty;’ which I hope few of the evangelical clergy neglect frequently to set before their hearers, with suitable warnings and exhortations. But, by ‘a rule of life’ may be meant, a rule, by observing which eternal life may be obtained; “What good thing shall I do, “that I may inherit eternal life?” In this sense no prohibition, or precept, except, “Believe in the Lord “Jesus Christ, and thou shalt be saved,” can, to a sinner, be a rule of life: because none of our obedience can entitle us to eternal life, which is “the “gift of God through Jesus Christ our Lord.” But it is seriously to be feared, that multitudes expect, by abstaining from gross vices, and practising some outward duties, to obtain eternal life, though destitute of true repentance, living faith, and inward holiness; and that the religious instructions, which they receive, do not tend to undeceive them: though this sentiment at once renders void the whole gospel.

‘consists of persons of that description, if he be told, that lying  
 ‘and drunkenness are forbidden by the laws of God, and that  
 ‘one of Christ’s apostles has declared that no liar or drunkard  
 ‘shall inherit the kingdom of God, will see in this plain prohibition and declaration a rule of life.’



P. clxv. l. 5. ‘*If he, &c.*’<sup>1</sup> This passage describes a style of preaching, which I trust is wholly *ideal*: at least it has never fallen under my notice. Disproportionate statements, as to the different parts of divine truth; a far too general way of treating on practical subjects; many unguarded expressions, and methods of exhibiting the grand doctrines of the gospel, which might be perverted by a carnal heart to an antinomian meaning, I have heard and lamented, and have protested against: but never, even from those, who are justly considered as antinomians, any thing so grossly abominable, as that which is here described. At present, I am persuaded, that the evangelical clergy *in general* are very careful to caution their congregations against every antinomian perversion of the doctrine of grace: and I am fully assured, that there are very few in their congregations, who are not quite convinced, that ‘lying, drunkenness, theft, and fornication,’ and every other instance of immorality, or profaneness, will, unless repented of, forsaken, and abhorred,

‘If he be told, that he has only to cherish faith in his mind, and he will be eternally happy, he will be apt to persuade himself that he has this faith, while he is guilty of every vice within his means, to which he feels any temptation. He will remember that the preacher only told him to have faith, and that he did not enjoin him to abstain from lying, drunkenness, theft, and fornication. He believes that Christ died for the sins of men, and is convinced, upon the authority of his minister, that this faith is all which is required for pardon and salvation. Whoever knows any thing of the common people, cannot but know that this mode of reasoning, easily suggested by the corrupt nature of man, is very likely to take place.’

terminate in their everlasting damnation, whatever doctrines they assent to, or whatever confidence they may express; nay, that the very circumstance of encouraging themselves in sin, by perverting the doctrine of salvation by grace, will exceedingly enhance their guilt and condemnation. If there be any clergyman, who teaches his congregation, that ‘faith is all which is required for pardon and salvation,’ and does not enjoin them to, ‘abstain from lying, drunkenness, theft, and fornication; and shew the nature and effects of “faith which worketh by love,” as distinguished from a faith consistent with such abominable wickedness; it would rejoice me, and I will answer for it; most of my brethren, to see episcopal authority exercised, in silencing him; as well as in silencing many others, who, in different ways corrupt the gospel of Christ, or disgrace it by their example. We are fully aware that ‘this mode of reasoning, easily suggested by the corrupt nature of man,’ is likely to take place, both among ‘the common people,’ and their superiors: and if we give any occasion to it, nay, if we do not fully warn our congregations against it, we deserve not only the censure of our diocesans, but the awful wrath of our holy God; and shall experience it, except we “repent, and do works meet for repentance;” how evangelical soever our creed may be.

P. clxv. l. 20. ‘*Whoever, &c.*’<sup>1</sup> Who these

<sup>1</sup> ‘Whoever has lived in the neighbourhood of certain preachers, will testify that it has taken place.’

'certain preachers' are, we are not told: but this I can confidently say, that I have witnessed, in the places, where the evangelical clergy are stationed, a degree of morality, even in those, who did not fully enter into their views; beyond what I ever saw in any other places. It is true, that many learn from the preachers, evangelical notions, and make a temporary profession of religion; who, at length return, "like the sow that is washed to her wallowing in the mire;" and "the last state" of these men is "worse than the first." But if they are to be considered as specimens of the company, which they have renounced, or from which they have been excluded; while all those, who, "taught by the saving grace of God, that, denying ungodliness and worldly lusts, they should lead sober, righteous, and godly, lives," are quite overlooked: prejudice may easily bring in a verdict against the whole body. Thus Judas, Ananias, Sapphira, and Simon Magus, might have been considered as specimens of the character of Christians, in the primitive times; and those, of whom Paul spake, even weeping,<sup>1</sup> of all the converts made by his ministry.

In populous places also, where in this land preachers of every kind are, at present, found; there will, no doubt, be men, who adopt the wildest notions, and disgrace the truths which they profess, with the vilest conduct. They, who pay sufficient attention to the subject, will find, that this is the grief and distress of numbers, and especially of ministers;

<sup>1</sup> Phil. iii. 18, 19.

who, agreeing in some points of doctrine with these enthusiasts and antinomians, (for we cannot give up truth, because professed and perverted by wicked men,) are by superficial observers, and such as only behold the company from a distance, classed among those, whom they mourn over, and protest against, and oppose, by every scriptural method in their power.

But after every deduction, it may confidently be averred, that the stated congregations, and especially the communicants, at those churches, or chapels, in which the evangelical clergy officiate, are, by far, the most strictly moral part of the established church, in respect of exemption from gross vices; and further, that they exert themselves, in endeavouring to relieve the distresses of the poor, to instruct their children, and to forward every good work, with more decided diligence, earnestness, and liberality; than are generally manifested among their opponents. And I appeal to every candid observer, who differs from me, in religious sentiments, but has carefully compared our parishes and congregations, with other parishes and congregations, whether this be not true.

P. clxv. l. 22. ‘*The doctrine, &c.*’<sup>1</sup> The style

<sup>1</sup> ‘The doctrine of salvation through faith, if rightly understood, is strictly scriptural; and I do not mean to say that any bad effects are intended by insisting solely or principally upon this one point. But I think that this style of preaching is imperfect and dangerous; and in support of my opinion I will venture to affirm, that the New Testament does not furnish one discourse of our Saviour, one sermon of any of his apostles, or

of preaching here supposed to be imperfect and dangerous, is I trust little known in our congregations.

‘ one epistle, in which there is not an exhortation to the practice  
 ‘ of moral virtue, or in which a reward is not promised to holiness  
 ‘ of life. Let the preachers, to whom I allude, read the conclusions  
 ‘ of those very epistles, upon particular passages of which  
 ‘ they lay so much stress, and they will find the most earnest injunctions  
 ‘ to the performance of the relative duties, and a variety  
 ‘ of declarations and precepts all tending to encourage the cultivation  
 ‘ of practical virtue. Let them constantly bear in mind the  
 ‘ solemn direction given by St. Paul to Titus, whom he had appointed  
 ‘ a preacher of the gospel, and let them observe that it  
 ‘ immediately follows the assertion, that we “are justified by  
 ‘ “ grace.” “ This is a faithful saying, and these things I will  
 ‘ “ that thou affirm constantly, that they which have believed in  
 ‘ “ God, might be careful to maintain good works: these things  
 ‘ “ are good and profitable unto men.” ‘ Justification therefore  
 ‘ by grace, so far from rendering good works unnecessary, is the  
 ‘ ground upon which they are to be enforced by a Christian minister;  
 ‘ they are, says Dr. Doddridge, to be the darling topics  
 ‘ of your preaching, as you desire the edification and salvation of  
 ‘ your hearers. The instructions indeed, which St. Paul gave to  
 ‘ Timothy and Titus for preaching the gospel, related principally  
 ‘ to practical subjects, that their hearers might “ adorn the doctrine  
 ‘ “ of God our Saviour in all things.” ‘ Surely then if the  
 ‘ inspired apostles were guided to instruct their disciples in this  
 ‘ manner, it is incumbent upon their successors, the present ministers  
 ‘ of the gospel, to insist upon the necessity of good works,  
 ‘ at least with as much earnestness and as frequently, as upon the  
 ‘ necessity of faith. To obviate any misunderstanding upon a  
 ‘ point of so great moment, the observance of the moral duties,  
 ‘ upon the principles and motives required in the gospel, ought to  
 ‘ be expressly enforced as indispensable to salvation; and whenever  
 ‘ faith is inculcated, the congregation should be reminded,  
 ‘ that to shew faith by works is the only mode of shewing faith  
 ‘ authorized by Scripture, and not palpably subject to deceit and  
 ‘ delusion.’

He who insists *solely* on salvation through faith, is far from "declaring the whole counsel of God." Whatever God has made a part of his revealed word, that, as far as doctrine and practice are concerned, ought to have a proportionable place in our instructions; and though there is much imperfection in us all, most of the body, I trust, aim to do this. It may fairly be said, of many among us, that there is no one of our discourses, or sermons, either printed, or preached, which does not contain exhortations to the practice of moral virtue, or christian holiness; or in which a gracious reward is not proposed to the fruits of faith and grace. We hope, that we both read, and endeavour to reduce to practice, in our ministry, what his Lordship very properly recommends to our attention: and many will unite with me in earnestly praying, that all the clergy of our church, and all every where called the ministers of Christianity, may do this more and more. But here is our disadvantage: we read his Lordship's book, and the works of our other opponents; and we really know what their opinions are: but we cannot avoid thinking, that many of our opponents do not read our books, and are not acquainted with our sentiments. And this is, by far, the most candid construction we can put upon their conduct; for *most certainly*, we are supposed to hold, and to disseminate, doctrines, which we wholly abhor and protest against.

P. clxvii. l. 22. '*No clergyman, &c.*'<sup>1</sup> Except

<sup>1</sup> 'No clergyman should confine his publick instruction to

the word *condition*, there is nothing in this passage, which does not accord to the views of the author of these remarks. He is a very defective minister of Christianity indeed, who does not preach the whole of Christianity, in scriptural connexion and proportion. It would be a most important blessing, if these publications should excite those clergymen, who have greatly excluded, or cast into the back ground, the peculiar doctrines of Christianity; to

subjects of morality or of theology. The sermons of a parish-priest ought to extend to all the doctrines and to all the duties of christianity. The one are not to be dwelt upon to the exclusion of the other. A faithful minister of the gospel will strive to "shew himself approved unto God," by "rightly dividing the word of truth," so as to embrace the whole christian scheme of human redemption. Sometimes he will give a summary of this wonderful dispensation, and explain its divine origin, necessity, extent, and inestimable value. At other times he will illustrate the various truths which it reveals, and enlarge upon the numerous precepts which it contains; and whatever doctrine he inculcates, or whatever duty he enforces, he will be careful not to lead his hearers into the error of imagining, that this single point is all that is required of a christian; or that obedience or belief in this one article will compensate for disobedience or unbelief in any other. "He that offendeth in one point, is guilty of all;" surely then every portion and particle of the christian character is to be explained, lest a man by a single omission become a transgressor of the whole law. Much less are doctrinal subjects totally to supersede the duties of morality, "for what doth it profit, though a man say he hath faith, and have not works?" Let not these two, faith and works, which Christ has joined together in his gospel, be ever separated by his ministers. Let faith be inculcated as the appointed condition of justification; and let works at the same time be always enforced as the necessary fruits and sole criterion of true faith.

bring them forward, and to give them all that prominence, which they have in the apostolical writings; and graft all their practical exhortations upon them: and if such evangelical preachers, as have too much confined themselves to doctrines, promises, and privileges; and have been too general and slight in practical instructions and exhortations, might be induced to insist more fully and particularly upon them, as the genuine deduction from their doctrines; according to the just remark of the pious Doddridge, I can truly say, should I live to see it, that I should as cordially rejoice in the *latter*, as in the *former*, effect. The deficiency, indeed, has been by no means so great as our opponents suppose; yet there has been a deficiency, in evangelical preachers, in respect of practical instruction, which many of us have deeply lamented, and endeavoured, perhaps with some success, to remedy. He who does not preach the grand doctrines of salvation by grace, in Christ, through faith; builds without a foundation: and he, who laying this foundation, does not build upon it, every part of christian holiness and obedience, has a foundation without a building erected on it; or one constructed of such materials, as will never stand the fiery trial.

P. clxix. l. 4. '*But while, &c.*'<sup>1</sup> I quote this passage, as cordially approving it.

<sup>1</sup> 'But while I am contending that a strict attention to the duties of morality is indispensably required by the religion of Christ, I must repeat, that good works are in no respect or degree the meritorious cause of our salvation. Whenever we speak of any benefit derived from the gospel-dispensation, all



P. clxx. l. 10. ‘*But if, &c.*’ ‘Works, the appointed condition of salvation,’ might here be noticed, as language not found in scripture, nor known to our reformers. But if this were not so, ‘we should of course become indifferent to the character of our actions.’ This must mean, that self-love is the highest, or the only motive, of human activity, even in the most religious persons: otherwise love to God and man, love to holiness, hatred of sin, and other disinterested motives, might render us “zealous of good works,” even if we did not think them the condition of salvation. But if nothing, except mercenary hope and slavish fear can deter men from wickedness; it is manifest, that they are destitute of love, gratitude, benevolence, and every right disposition.

P. clxx. Note. ‘*In the, &c.*’ This note ap-

‘notion of deserving it, all idea of merit on our part, is to be disclaimed. The whole and every part of this inestimable blessing, every consequence and effect proceeding from it, directly or indirectly, is the free-gift of God to unworthy and undeserving man. This distinction between meritorious cause and appointed condition is a very material one.’

‘But if we went into the opposite extreme, and believed that good works were not the appointed condition of salvation, we should of course become indifferent to the character of our actions.’

‘In the Revelation it is said, “Blessed are they that do his commandments, that they may have right to the tree of life.”’

‘This is a right not founded in the real merit of men, but derived from the gracious promise of God; not a claim upon God’s justice, but a free gift of his mercy. A promise, from its

pears to give a right view of the text, on which it is made.

P. clxxi. l. 15. '*Those who, &c.*' This belongs properly to the subject of the next chapter. Had the words 'the enthusiasts of the present day,' been explained, and the reader clearly informed, what body of men were intended, what sentiment these persons maintained, and how they might be distinguished from other teachers; the caution to avoid them would have been more explicit, and suited to produce more effect. As it is, we must put it along with

'nature implies that it might have been withholen without in-justice; but he who promises, contracts a debt, which he is bound to discharge upon the performance of the conditions on which the promise is made. A promise proves the kindness of him who promised, and not the worthiness of him to whom the promise is made; and that kindness is the greater, the greater is the value of the thing promised, and the more easy the conditions upon which it is promised.'

'Those, who listen to the enthusiasts of the present day, too often suppose themselves the chosen vessels of God, and are persuaded that no conduct, however atrocious, however unchristian, can finally deprive them of eternal felicity; since they are taught to believe, that though it may be ordained that for a time they may fall from grace, yet it is irreversibly decreed that they shall ultimately be saved. If these preachers do not in so many words tell their hearers, that their moral conduct will have no influence upon the sentence which will be pronounced upon them in the last day; or if they do not entirely pass over in silence the great duties of morality, yet if they dwell so much more earnestly and more frequently upon the necessity and merit of faith, as to induce an opinion that good works are of little comparative importance, the natural consequence will be, a laxity of principle and a dissoluteness of manners. Even a doubt of the efficacy of virtue will lead to a disregard of its laws.'

another phrase, sometimes improperly used on the other side of the question ; ‘ The blind Pharisees of ‘ the present day.’ It will, however, be concluded by numbers, that his Lordship means the evangelical clergy, as part of the company at least. But, I hope, there is not one of them, I am sure there are very few, who teach their hearers to ‘ suppose themselves the chosen vessels of God, and to be persuaded, that no conduct, however atrocious or unchristian, can finally deprive them of eternal felicity, &c.’ Many of the evangelical clergy do not hold the doctrine referred to: it forms no prominent part of the publick instruction of a large majority of those who do ; and they, who are most particular on the subject, with very few, if any, exceptions, state it thus : No man can have scriptural ground to conclude himself interested in this unspeakable benefit ; except as he is himself conscious, and evidences to others, that he has true living faith, producing unreserved obedience. If he be overcome by temptation, and fall into sin ; he must lose his confidence of his acceptance, if it be genuine : this he never can legitimately recover, till by deep repentance, with its appropriate fruits, and by renewed faith, in God’s mercy through Christ, his prayer, “ Restore to me the joy of thy salvation,” be answered. He may, and if a true believer, we suppose, is, in a safe state : but he cannot *know*, and is not authorized to *think* himself, in a safe state, after having grossly sinned, till unequivocal repentance has taken place. And, it is our general instruction, that if a man take encouragement from this doctrine, when living

in the habitual practice of any known sin, or the habitual neglect of any known duty; and quiet his conscience by it; it is a decided proof, that he is a hypocrite. Whether our sentiment, in this particular, be true, or no; this is my view of the subject: and I would not be thought to plead the cause of any, who wish to state this point, in a more lax and accommodating manner. If this statement deserve the censure, contained in the passage adduced; let it bear it. It is indeed true, that some, who do not 'pass over in silence the great duties of morality,' or rather of christian holiness, do treat on other subjects more earnestly. But, in so doing, they meet the decided disapprobation of a large number and an increasing number, of those, who hold the same doctrines.—What is meant by 'the efficacy of virtue,' does not appear. It is allowed, that even real good works have no efficacy, in our justification. But, 'if there be any virtue, if there be any praise, think of these things,' is our exhortation to our flocks. We indeed dwell earnestly on the necessity of faith, and of its efficacy, if genuine, for our justification: but we speak as little of 'the merit of faith,' as of 'the efficacy of virtue,' for *merit* and *efficacy* are by no means the same.

P. clxii. l. 8. *Although, &c.* If 'the best

' 'Although the best actions of men must partake of the infirmity of their nature, and cannot give the slightest claim to eternal happiness; yet to represent every human deed as an actual sin, and deserving of everlasting punishment, is not only unauthorized by Scripture, but is also of very dangerous consequence. It tends to destroy all distinction between virtue and

‘ things which we do have something in them to be  
 ‘ pardoned;’<sup>1</sup> then there must be sin in every human  
 deed. ‘ Man is very far gone from original right-  
 ‘ eousness, and is of his own nature inclined to  
 ‘ evil; so that the flesh *always* lusteth against the  
 ‘ spirit.’<sup>2</sup> ‘ Works done before the grace of Christ,  
 ‘ and the inspiration of his Spirit, are not pleasant  
 ‘ to God;—for that they are not done, as God hath  
 ‘ willed and commanded them to be done, we doubt  
 ‘ not but that they have the nature of sin.’ ‘ The  
 ‘ ploughing of the wicked is sin.’<sup>4</sup> Every human  
 deed, therefore, which is done before the grace of Christ,  
 is an actual sin.—“ Cursed is every one who conti-  
 ‘ nueth not in all things written in the book of the

‘ vice, and to make men careless of their conduct; it is to con-  
 ‘ found those who live under the absolute dominion of sin, with  
 ‘ those who occasionally yield to temptation; it is to make no  
 ‘ discrimination between the habitually wicked, and those who  
 ‘ through surprise or inadvertence deviate from the path of duty,  
 ‘ between premeditated crimes and unintentional offences. Not  
 ‘ only particular actions of men are commended both in the Old  
 ‘ and New Testament, but at the day of final retribution Christ is  
 ‘ described as saying, “ Well done, thou good and faithful ser-  
 ‘ vant,” ‘ which implies that a man’s general habits and conduct  
 ‘ in life may be deserving of the approbation of his Judge.  
 ‘ How can this address of our Saviour be reconciled with the  
 ‘ tenets of those, who consider every action of man as sinful and  
 ‘ punishable? Where can be the justifying works of which St.  
 ‘ James speaks? where can be “ the charity, and service, and  
 ‘ faith, and patience,” ‘ recorded in the Revelation? Where are  
 ‘ those who “ have not defiled their garments,” ‘ who “ are  
 ‘ worthy,” ‘ and whose “ names are not blotted out of the book  
 ‘ of life?”

<sup>1</sup> Note, Refutation, p. 60, §1.

<sup>2</sup> Art. ix.

<sup>3</sup> Art. xiii.

<sup>4</sup> Prov. xxi. 4.

“law to do them.” Therefore “they that are under the works of the law are under the curse.”<sup>1</sup> “Depart from me, ye cursed, into everlasting fire.”<sup>2</sup> Whether ‘every human deed deserves everlasting punishment,’ so that each deed in a sinner’s life, singly considered, merits damnation, needs not here be argued. It may be sufficient, as “submitting to the righteousness of God,” in the punishment denounced against every transgressor of his law; to acknowledge that we deserve everlasting punishment for our many and complicated crimes. When, thus condemning ourselves, we “have fled for refuge to lay hold of the hope set before us,” in Christ; we begin to do real good works, acceptable to God, through his mediation: yet these are imperfect, and need washing in his blood; they cannot ‘endure the severity of God’s judgment;’<sup>3</sup> there is a mixture of evil in them, which deserves wrath, and needs forgiveness, and it is of these, that the texts of Scripture, adduced in the quotation, manifestly speak. Every action of man is sinful and punishable, and would subject him to punishment, according to the strict and holy law of God: but, according to the gospel, God mercifully forgives what is evil, and graciously accepts and rewards what is good, the fruits of his Spirit, in true believers. “The fine linen, clean and white, are the righteousness of the saints:” “Yet they washed their robes and made them white in the blood of the Lamb.”<sup>4</sup> In

<sup>1</sup> Gal. iii. 10.      <sup>2</sup> Matt. xxv. 41.      <sup>3</sup> Art. xii.

<sup>4</sup> Comp. Rev. vii. 14. xix. 8.

discoursing on these subjects, there is certainly a danger of clouding the proper distinction between virtue and vice, and of making all sins equal, like the Stoicks of old. Caution is, therefore, needful, and we must "ask wisdom of God," to guide us at a distance, from the dangers on either side: for there is great danger, lest, in palliating some instances of human conduct, in which God is neglected and forgotten; and in commending human virtues; we should lead men to entertain slight thoughts of sin, as disobedience to God, when it is not evidently mischievous to man; foster a proud self-justifying spirit; and encourage a hope of salvation, without repentance, conversion, and genuine holiness. If the grand truths and encouragements of the gospel be fully set before men, along with the declarations concerning the evil of sin, and the sinfulness of their ordinary, nay, their best actions; they, who duly attend will indeed give up the hope of saving themselves by their own virtues, but they will also be led to hope for salvation by Christ Jesus; and this will induce a stricter conscientiousness, than they before so much as thought of. But if any so preach, as not to discriminate, between the direct ungodliness, or gross crimes of the wicked; and the lamented deficiencies of true christians: or, between their sins of surprise and inadvertency, and the premeditated crimes, of those who are habitually wicked; he has not at all learned "rightly to divide the word of truth."

P. clxxiii. l. 20. *'If men, &c.'* *'They should some-*

*'If men heartily strive to practise the whole of their duty;*

‘times be guilty of sin, and rise to the standard, &c.’  
 “In many things we offend all.”<sup>1</sup> No mere man, ever ‘rose to this standard of purity, &c.’ St. Paul himself was only pressing forwards towards it. Our defective obedience, however, will, no doubt, be accepted through faith in the merits of a crucified Redeemer: but no obedience of unbelievers will be accepted. What is *involuntary*, in the strict sense of the word, cannot be *sin*; for the criminality consists in the will. The sins, however, of true believers, are contrary to their habitual purpose and intention. They desire perfectly to obey: but the

‘if it be the great object of their lives to make the precepts of the gospel the invariable rule of their conduct, but still, from the frailty of their nature, they should sometimes be guilty of sin, or not rise to the standard of purity and excellence required by our holy religion; we have ground to believe, that an imperfect and defective obedience of this kind will be accepted through faith in the merits of a crucified Redeemer. If such occasional and involuntary deviation from the path of duty will not be forgiven, who of the sons of men can be saved? Men, as they now are, are not capable of perfect obedience, but they are capable of endeavouring to attain it. Such an endeavour is their indispensable duty; and although it may not in all instances and upon every occasion be effectual, it is humbly hoped that it may be sufficient to recommend them to the favour of God, ‘forasmuch as what their infirmity lacketh, Christ’s justice hath supplied.’ ‘In no part of our publick formularies is any thing like actual perfect obedience supposed; and in the only prayer which our Saviour himself commanded his followers to use, we pray God to “forgive us our trespasses:” ‘all christians therefore are taught by their Saviour to consider and confess themselves as sinners, that is, at best as yielding an imperfect obedience.’

<sup>1</sup> Jam. iii. 2.



will of a creature is changeable; and especially that of a fallen creature: so that often, in the hour of temptation, they do those things, against which they were before, steadily resolved. Thus Peter, in denying his Lord, acted contrary to his determined purpose, and inconsistently with his general character: and, according to the gracious constitution of the gospel, "It was not he, but sin which dwelt in him." Yet he did not sin involuntarily. But Judas, in betraying Christ, acted in character, and consistently with his habitual purpose, of rendering his profession subservient to his worldly interest. "He was a thief, and had the bag, and bare what was put therein." The demon of avarice possessed his heart: he robbed the poor, his brethren, and his Lord; and at last bargained for filthy lucre, to betray Jesus to his enemies. "It was he, and not sin, that dwelt in him."—'Sufficient to recommend, &c.' The good works of believers are sufficient to prove their faith living, and their love sincere. They are "the fruits of the Spirit," and are presented in humble faith, through the great Intercessor: but he alone *recommends* both them and their obedience unto God: "acceptable to God through Jesus Christ."—Perfect obedience is not supposed in our publick formularies: but is it meant that any description of ministers insist upon perfect obedience, as necessary to our acceptance in Christ Jesus, by faith? Calvinists in general, and the evangelical clergy in particular, are often charged, as conniving at sin, in those, who embrace their creed; and being in many things too lenient, as to practical subjects: yet at other times,

it is intimated, that they are as over-rigorously strict, in their requirements! But custom inures us to bear such discordant censures, without any great emotion. That perfect obedience is demanded, as the condition of justification by works, is manifest.—“Thou hast answered right, This do,” and thou “shalt live.” That is, “Love God with all thy heart, and love thy neighbour as thyself.” But being justified by faith, our sincere and unreserved, though very defective, obedience, meets with a gracious acceptance from our reconciled God and Father.

P. clxxiv, l. 22. ‘*That I, &c.*’ The expression

<sup>1</sup> Luke x. 25—29.

<sup>2</sup> ‘That I may not be accused of not having sufficient ground for what I have said, concerning those who invidiously arrogate to themselves the exclusive title of evangelical clergy, I will refer to some passages in a book<sup>1</sup> written professedly in vindication of their principles and practice. We there find one minister of the established church blamed for ‘hoping that his congregation will recommend themselves to the favour of God by a regular attendance upon divine ordinances, and an uniform practice of religious precepts;’ a second is blamed for saying, ‘Repentance, I doubt not, always avails something in the sight of God;’ a third is blamed for ‘talking of works, obedience to the moral law, as constituting men relatively worthy;’ a fourth is blamed for ‘urging the necessity of recommending ourselves to the mercy of God, and rendering ourselves worthy the mediation of Jesus Christ by holiness of living and by an abhorrence of vice;’ a fifth is blamed for asserting that ‘good works are the condition, but not the meritorious cause of salvation;’ and a sixth is blamed for teaching, that ‘whatever our tenets may be, nothing can afford us comfort at the hour

<sup>1</sup> The True Churchman ascertained.

'*invidiously arrogant, &c.*,' might be noticed, but the subject has already been considered.<sup>1</sup> 'The True Churchman ascertained,' by Mr. Overton, is the only book of any living author, among the evangelical clergy, or the Calvinists, which his Lordship has noticed in his work: and in some respects it is entitled to this honourable distinction. For, I must avow my decided opinion, that the arguments contained in it, fully prove the proposition, which he attempts to support; and have never been, and never can be, fairly answered. Others must determine whether it was exactly the kind of publication, which circumstances required: it appears, however, to me, that by bringing the subject, on which it treats, fairly and openly before the publick, with no common measure of ability, it is calculated to answer most important purposes, and to excite a careful investigation, of the subject, from which truth has never any reason to shrink. At the same time, I cannot but express my surprise, that only a few passages from this publication, are selected, with decided disapprobation; and as if these were sufficient to evidence the charges brought against the whole company of Calvinists, or evangelical clergy: and that none of the numerous quotations, on the very subjects, which his Lordship is discussing; and shewing in what a particular, and express manner, some at least of the evangelical clergy inculcate

of death, but the consciousness of having "done justice, loved mercy, and walked humbly with our God;" expressions taken from a well-known passage in the Old Testament.

<sup>1</sup> See on p. 49, Refutation.

every kind of practical instruction; nor any of the author's own statements, are at all noticed. Much of the present publication would have been superfluous had these things, from the True Churchman, been fully adduced. Whether it was best to animadvert on the passages, on which Mr. Overton has made his remarks, must be determined by others: but that most, if not all of them, compared with the Scriptures, and with our authorized books, are very exceptionable, I cannot doubt. Is it scriptural language, for a minister to tell his congregation, that he 'hopes, they will *recommend themselves to the favour of God*, by a regular attendance upon 'divine ordinances, and an uniform practice of religious precepts?' Is there any thing like this, in our liturgy, our articles, or homilies? Mr. Overton's objection lies not against ministers exhorting their people to these duties; but to their attempting to *recommend themselves to God* by so doing: when, the best of what the most eminent christian can do, instead of recommending him to the divine favour, needs washing in the blood of Christ, previously to its acceptance by a holy God. Certainly such a passage seems an exhortation to them, to "go about to establish their own righteousness;" instead of warning them to "submit to God's righteousness," and to trust wholly in his free mercy, through Christ for salvation. 'Dr. Hey, treating of the way, in which pardon of sin is obtained, says, 'Repentance, I doubt not, always *avails something* in the sight of God.' Now, the necessity of repentance, in order to forgiveness, Mr. Overton,

did not at all mean to deny; but he objected to the language, which at least seems to ascribe, that to *repentance*; which should wholly be ascribed to the *righteousness and atonement of Christ*, in one view, and to *faith*, as receiving that righteousness and atonement, in another view. Nothing "availeth in Christ Jesus, but faith which worketh by love." We are often told, that repentance and reformation are sufficient to restore the most abandoned sinners, to the favour of a just and merciful God, and to avert the punishment due to their offences. But what does the great herald and forerunner of Christ say to this? He came professedly as a *preacher* of repentance. If then repentance alone had sufficient efficacy for the expiation of sin; surely we should have heard this from him, who came on purpose to preach repentance! But what is the case? Does he tell us, that repentance *alone* will take away the guilt of our transgressions, and justify us, in the eyes of our Maker? Quite the contrary. Notwithstanding the great stress, which he justly lays on the indispensable necessity of repentance: yet he tells his followers, at the same time, that it was to Christ *only*, that they were to look for the pardon of their sins.' "Behold, says he, the Lamb of God, which taketh away the sin of the world." And again, "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life; but the wrath of God abideth on him."<sup>1</sup> Perhaps, on an expres-

<sup>1</sup> Bp. Porteus.

sion, which separated from its connexion, might not appear very obnoxious; it would have been better, to have said nothing, or to have said more, by way of explanation: but it is much easier to find fault, than to avoid faults. A third is blamed for ‘ talking of works, as rendering men relatively worthy.’ — ‘ He talks of works, obedience to the moral law, as constituting men relatively worthy, and giving them, as he explains the latter of these Scriptures, <sup>1</sup> a right of grace, on the part of God; and of God becoming their Debtor. A right of grace, and God man’s Debtor; for this is what Mr. Daubeny is enforcing; is surely strange and incomprehensible doctrine! The apostle, however, is very intelligible and express on the subject.’ “ To him, that — “ worketh,” he allows, “ the reward is not reckoned of grace but of debt: but if it be of works, then it is no more of grace: and if by grace, then it is “ no more by works.” <sup>2</sup> Now is there, either in the Bible, or the Prayer-book, any thing like these words of Mr. Daubeny? In what does his doctrine differ from that of the Papists, concerning works of condignity? Mr. Overton does not object, to ministers inculcating obedience to the moral law; and urging the necessity of it, as evidential of living faith, and for other important purposes; but to the manner, in which, it thus is insisted on, and the *claims*, with which it is connected; and these I am bold to say, are wholly indefensible. It is, with real pleasure, that I refer to his Lordship’s remark on the text, on which

<sup>1</sup> Rev. xxi. 14. <sup>2</sup> True Churchman, p. 210, 211.

Mr. Daubeny grounds these exceptionable remarks; as giving, in my view, a scriptural statement of its real import.<sup>1</sup>

Mr. Benson also speaks out. His avowed object in preaching is, to persuade his audience, to *become worthy of election*: 'If,' he says, 'repelling the charge of some audacious opposer of his system, we are accused of recommending the practice of moral virtues, as *necessary conditions*, whereby we may, by faith in him, who promiseth, *render ourselves worthy* the mediation of our Saviour; as we strenuously assert the doctrine, so also we glory in the charge. He urges 'the necessity of *recommending ourselves* to the mercy of God, and *rendering ourselves worthy* the mediation of Christ, by holiness of living, and abhorrence of vice.'<sup>2</sup>— Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God, inasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or (as the school-authors say,) deserve grace of congruity; yea rather, for that they are not done, as God hath willed and commanded them to be done, we doubt not, but that they have the nature of sin.'<sup>3</sup> Now, it may reasonably be hoped, that no dignitary in the church, who requires subscription to this article, will deliberately vindicate Mr. Benson's language. It may be further affirmed, of a large class of these professed adherents to our articles, that they certainly teach the doc-

<sup>1</sup> Page 170. Refutation. <sup>2</sup> True Churchman, p. 211, 212.

<sup>3</sup> Art. xiii.

‘trine of justification by works. These they represent as the condition of it, and the chief means, by which we obtain it.’ ‘We are required, Dr. Croft says, to consider good works as the condition, though not the meritorious cause, of salvation. Were we, says Mr. Benson to his congregation, to utter these pressing calls, which elsewhere you may hear; Come to Christ, and throw yourselves on his mercy: come to him, bringing nothing, but your sins, seek him *not by your deeds*, but seek him by faith. Were we to call you in such terms, we should turn conspirators against the welfare of your souls. The call you desire to hear is uttered only to the righteous; he speaks comfort to the righteous.’<sup>1</sup> This certainly implies justification by works; yet, as Mr. Polwhele’s words relate, not to *justification*, but to *salvation*; it would perhaps have been better had they not been introduced; or rather had some fuller evidence of his meaning been adduced. The eleventh article is a sufficient confutation of the doctrine opposed by Mr. Overton; as are all the preceding quotations from the homilies.—Mr. Polwhele exhorts us all to be aware, whatever our tenets may be, that nothing can afford us comfort, at the hour of death, but the consciousness of having “done justice, loved mercy, and walked humbly with our God.”<sup>2</sup> No doubt God requires us to do justice, &c; and the consciousness of thus, “by the grace of God, having had our

<sup>1</sup> True Churchman, p. 212, 213.  
<sup>2</sup> True Churchman, p. 214.

<sup>2</sup> True Churchman,



“doctrine of God our Saviour in all things.” That Mr. Overton himself, did not mean, what is here laid to the charge of evangelical preachers at large, is manifest from almost every page of his book.—

‘Good works are the natural fruit and necessary effect of that faith which justifieth.’ ‘Can the necessity of virtue be more strongly inculcated, than by thus making sanctification a necessary evidence of justification? Can the presumptuous hopes, of the careless and enthusiastical professor, be more effectually suppressed, than by only allowing men to consider themselves really christians, in proportion as they are actuated by christian principles, and exhibit a christian conduct?’<sup>1</sup>

And after a quotation from the homily on charity, it is added: ‘The lowest construction, which can fairly be put upon the above passage, and others which have been quoted or referred to, is, That no man ought to think himself in a justified state, who is not free from the allowed indulgence of any known sin; who does not pay an habitual regard to every known duty; and whose leading object, the trade of whose life,’ as the homily expresses it, ‘is not to promote the honour of God, and the happiness of mankind.’<sup>2</sup>—‘Other grounds, upon which our church enforces the necessity of holiness, and stimulates endeavours after the greatest possible eminency in it, are; that it is commanded of God; that a grand end of the christian dispensation is our restoration to it; that good works

<sup>1</sup> True Churchman, p. 273. 283, 284.

<sup>2</sup> Ibid. 265.

‘ which are the fruits of faith, are pleasing and acceptable to God in Christ; and that we are bound to obey his will, and surrender ourselves to his good pleasure, by the most immense obligations of gratitude.’<sup>1</sup>—‘ A further distinct ground, on which holiness is inculcated, consistently with our doctrine, is, that it is requisite, in order to *qualify us*, for spiritual exercises here, and the enjoyments of heaven hereafter.’<sup>2</sup> ‘ The last ground, on which the advocates for justification by faith alone enforce good works, is, that our eternal state of felicity in heaven, will be proportioned to our degree of fruitfulness in these works.’<sup>3</sup> The particulars of our duty to God and man, as constituting this holiness, and these good works, are adduced, in the chapter on *The standard of Morality*: and the whole of the publication is so constantly formed on the same plan of doctrine; that it would be very difficult to produce a quotation from it, which, by fair construction, can imply any thing militating against the absolute necessity of good works, of every kind; to a well-grounded confidence of justification, and a joyful hope of eternal life.

But had Mr. Overton’s objections been frivolous, or snarling, (which they are not:) would it have been equitable, to make the whole company of evangelical preachers answerable for them? Some of these disapprove his book: and are they also, notwithstanding this, to be condemned for his offence; if he have

<sup>1</sup> True Churchman, p. 285, 286.

<sup>2</sup> Ibid. p. 288.

<sup>3</sup> Ibid. p. 290.

committed one? If any minister fails to inculcate on his congregation, the things here mentioned, from evangelical principles, and for evangelical purposes; let him be censured for his neglect: but let not those who do inculcate them, be joined with him in this condemnation. "Judge not according to appearance, but judge righteous judgment."

P. clxxvi. l. 11. '*Such is, &c.*' Preachers who 'dwell continually upon justification by faith alone,' and yet do not understand the doctrine, are no doubt likely to delude, or mislead, their congregations, &c.: and are themselves deluded. But who are these preachers? Are the whole company of the evangelical clergy intended? And is Mr. Overton to be the specimen? No impartial man, after carefully perusing his book, will say, that he does not possess,

'Such is the consequence of preachers dwelling continually upon justification by faith alone, without possessing, or at least without expressing, a clear and definite idea of that important doctrine. They not only delude their unlearned congregations, and encourage vice and immorality among their followers, but they really delude themselves, and fall into opinions and assertions totally inconsistent with the spirit of our holy religion. I call it delusion, because I am persuaded that they do not mean to encourage licentiousness, or to advance any thing repugnant to the principles of the gospel. And, if they do this in writings, which they have deliberately and cautiously prepared for the publick eye, what must we suppose they do in their hasty compositions for the pulpit, or in their extemporaneous effusions? I give them credit for zeal and good intention; but I think the manner in which they perform the duties of their ministry, both publick and private, injudicious and mischievous in the extreme; and the dangerous tendency of their tenets and practice cannot be exposed too frequently, or with too much earnestness.'

and express, a 'clear, and definite idea of that important doctrine; or that he dwells on it to the exclusion of other subjects.' His Lordship indeed says, 'If *they* do this, &c.?' but as no other writer is quoted, or mentioned, except Mr. Overton; it is not needful to refer to any others. As to our printed books, let them speak for themselves. The very titles, and tables of contents, of some of them, (if our opponents would read these and nothing more,) might shew that we *mean* to instruct mankind, respecting every doctrine and duty of Christianity, in regular order and proportion; though we may be thought to fail in the execution of our design: and no encouragement is given to vice and immorality in our congregations. Whether we delude ourselves; or whether our opponents deviate from "the truth as it is in Jesus," as we think; must be decided by the word of God; we are, however, glad to be excupated from 'meaning to encourage licentiousness, 'or to advance any thing contrary to the principles of the gospel.'—As evangelical clergymen preach very frequently, and seldom introduce their old sermons, (desiring to lead forward their congregations in divine knowledge, as they themselves *make* progress,) the compositions for the pulpit, even of those who write their sermons, cannot be so exactly prepared, as a book ought to be for the publick eye: but, I am confident, that in respect of doctrinal statements, especially, on justification by faith, and the fruits of that faith in all good works, even the extempore effusions of those who do not generally write, are not materially different from their printed

books. It can by no means, however, be conceded, that sentence should pass against us, according to the *unproved suppositions* of our opponents. The manner, in which we perform the duties of our ministry,—may often be injudicious: but the state of our parishes and congregations, if investigated, will prove, that it is not ‘mischievous in the extreme:’ and surely, there are other *tenets* and *practices*, which need to be exposed, with more frequency and earnestness, than those of the evangelical clergy: otherwise, let them be convicted of heresy, or immorality, and suspended from their ministry.—The word *practices* is ambiguous: it may mean immoral practices, or, the practice of preaching extempore, and others of a similar kind.

P. clxxvi. Note. ‘*Dangerous, &c.*’<sup>1</sup> As Grotius had neither subscribed our articles, nor required subscription to them from others; he was therefore the less reprehensible, in writing this passage. The quotations made from Mr. Overton, sufficiently

‘Dangerous things follow incautious speeches. For most men, reading these things, hearing these things, (namely, that we are justified by faith alone, without any works,) while they live in sins, neither amend themselves, yet promise themselves salvation; truly because, as they speak, they believe, that Christ died for that, absolutely, that he might save them: and applying to themselves by faith, the righteousness of Christ, which is most perfect, and worthy of the heavenly reward, they make his merits their own. If this can so be done, other things are now superfluous; it is of no consequence how they live. Without condition, Christ hath satisfied for the punishment, which they owed; without condition, he hath merited for them eternal glory.’ (Grotius. Translation.)

guard every attentive reader, from the perversion of the doctrine, of justification by faith alone, which is here stated; and as to the doctrine itself, it is enough to refer the reader, first to the eleventh article of our church, and then to the twelfth, as guarding it against perversion: and should any thing further appear necessary on the subject, his Lordship's own most excellent statement of the subject, before adduced, may properly be referred to.<sup>1</sup> In respect of Grotius, I would once for all say, that I consider him, as one of the most able, and plausible, yet most decided enemies, of *genuine* christianity, that modern times have produced.

P. clxxvii. l. 18. '*And is not, &c?*' Whether

<sup>1</sup> P. 110, 111, Refutation.

<sup>2</sup> 'And is not this, says the same author, the notorious divinity of Mr. Daubeny? The benefits of Christ and faith, according to his phraseology, are redemption from a state of certain condemnation, and a restoration to a state of *possible* salvation; together with a gracious provision of assistance to make that salvation sure. These benefits he considers as enjoyed by all the professed members of the church of England. But whether, he says, this state of possible salvation through Christ may become a state of *actual* salvation to the believing party, must depend upon the use made of the means vouchsafed for that purpose. Again, having observed that Christ has only placed man in a *salvable* condition, the clergy, he says, feel themselves called upon to *enforce obedience to the moral law*, as necessary to the accomplishment of the christian scheme; necessary to bring fallen man into a *state of acceptance with God*, by qualifying him for the salvation which has been purchased. Works, he says again, should be pressed upon christians at all times, as the *condition* upon which they are taught to look for salvation; and, on another occasion, they (that is, works) will be *considerations on account of which* God will be pleased to accept a fallen,

this passage, quoted by Mr. Overton, from Daubeny, do consist with the doctrines of Scripture, and of our articles, I shall not at present enquire. I certainly think with Mr. Overton, that they are wholly incompatible. But I only adduce them, as introductory to that which follows.

P. clxxviii. l. 20. '*My object, &c.*'<sup>1</sup> Supposing the quotation adduced, to contain contemptuous language, (which I can not perceive it does; unless to suppose a fallible fellow mortal to be mistaken, be contemptuous language;) what has this to do, with the evangelical clergy in general? Mr. Overton has had to bear censures enough, from those who are considered as belonging to the same company as himself, to make him painfully sensible, that they do not consider themselves responsible for his *statements*, or *manner*. Quotations, amounting in all, to about a page, or two at most, from one book, are brought forward against a body of men, amounting to many

condemned, though at the same time repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him.'

'My object in making this quotation, is not so much to defend Mr. Daubeny, who has fully and *unanswerably* vindicated himself against the attacks of this writer, as to shew the contemptuous manner in which the evangelical clergy speak of their brethren of the establishment, who 'feel themselves called upon to enforce obedience to the moral law, as necessary to the accomplishment of the christian scheme,' 'and who teach their congregations that "works are the condition of salvation;" and that "they will be considerations on account of which God will be pleased to accept a fallen, condemned, though at the same time repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him.'

hundreds, as evidence sufficient for the condemnation, not only of the author, but of the whole company, whether they approve of his publication *in toto*, or in any part of it, or not. What would our truly venerable judges say to such an *ex parte* evidence, if brought before them in any court of justice? Undoubtedly they would at once quash the indictment. Our books are numerous, and some of them widely circulated: from them our sentiments may be known; if our opponents choose to *know* them, before they attempt to *refute* them. Probably not ten of our whole body saw Mr. Overton's book before it was published: and no great number so much as knew, that it was to be published. Whether his doctrine and manner, or Mr. Daubeny's, be most scriptural, is another question: but certainly the evangelical clergy are no more to be involved in Mr. Overton's condemnation, (if condemned,) than all the rest of the clergy, in Mr. Daubeny's. Some will think that the one, and some that the other, has the best of the argument; and it is as naturally to be expected, that I should say, 'Mr. Overton has never been fairly answered;' as that his Lordship should aver, that Mr. Daubeny has fully and unanswerably vindicated himself against the attacks of this writer. But we are both fallible; and God must judge, which of us is mistaken. Whether the concluding language of this quotation be scriptural, or according to the doctrine of our articles and homilies, the reader must judge.—'Works the condition 'of salvation,' is not the language of the Scriptures,



sermons, in which many of us do not introduce it. But let it be observed, that it is not, in order to be preserved 'in a salvable condition,' or even, in order to have some further hope of salvation: but "*knowing*, "that your labour is not in vain in the Lord."—The other scriptures, which are adduced in the next page,<sup>1</sup> also are constantly brought forward by the evangelical clergy in general, in their instructions and exhortations.—Good works are doubtless necessary: the controversy is not concerning this, which both parties allow; but merely, concerning the rank, which they are to hold; the office which they are to perform, or sustain; whether of *recommending us to God*; or, as *proving* the sincerity of our professed faith and love, as the genuine expressions of our gratitude, and our zeal; as those things, in which the true christian delights, and desires to abound; as glorifying God, "and adorning the doctrine of our God our Saviour;" and as profitable, to our brethren, and fellow creatures, whom grace teaches us to love and to desire to profit. This is the *only* point in debate; whereas our opponents argue against us, under the mistaken supposition, that we undervalue good works, in themselves, and do not consider them, as any essential part of christianity. But that may be important, nay, essential, to the building, which is wholly unsuitable to be, in any degree, the foundation of it.

<sup>1</sup> Matt. xvi. 27. John v. 28, 29. Acts x. 35. Rom. ii. 6. xiv. 12. 1 Cor. iii. 8. Phil. ii. 12. Jam. i. 25. John iii. 7.

P. clxxxi. l. 3. ‘*Our Saviour, &c.*’ Would his Lordship then say, that an habitual adulterer, a thief, a drunkard, or a perjurer, will be welcomed by our Saviour, in the words here quoted; because he has ‘performed acts of mercy to his fellow-creatures, and expressly on account of those acts?’ I know he would not. Some limitation therefore must be admitted, and the passage itself clearly shews, what that is. The acts of mercy are stated by the Judge to be done to him; because done to “these his brethren;” that is, not done to their fellow-creatures from any motive whatever, but from love of Christ, to those whom he owns, and will own at the day of judgment, as his brethren. “And he stretched forth his hands towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and

‘*Our Saviour, in his awful description of the proceedings of the last judgment, not only assigns eternal life to those, who have performed acts of mercy to their fellow creatures, but expressly on account of those acts; “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat.”—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*’ Is it possible to read these passages of the New Testament, and to deny, that works are clearly made the grand hinge on which our justification and salvation turn;” ‘and not to be astonished that any person professing belief in the divine authority of the Scriptures, himself a minister of the gospel, should with marked severity inveigh against those teachers, who make “works the grand turning point in the matter of our salvation.”

“sister, and mother.”<sup>1</sup> Not that acts of merey, to others, performed in faith, and love to God and man, will not be graciously accepted and rewarded. Yet nothing “availeth, in Christ Jesus, but faith which “worketh by love.” The persons spoken of, in this account of the day of judgment, were professed believers; the question was, Had they the true and living “faith, which worketh by love?” “The “work of faith and labour,” and liberality “of love” evidenced this to be the case, in respect of those on the right hand; the want of these fruits, in those on the left hand, shewed that they either had no faith, or had merely a dead faith. It might be said of the former, but not of the latter, “Seest thou “how faith wrought with their works, and by works “was faith made perfect.”—“Ye see then how that “by works a man is justified, and not by faith only.”<sup>2</sup> It might also be said, “By faith they obeyed;” “by “faith they wrought righteousness;” “by faith, they “obtained this good report.” Salvation is wholly of the grace and mercy of God, in Christ, to believers; saving faith worketh by love; all who love Christ, love his brethren; “not in word and in tongue, but “in deed and in truth;” for they perform acts of mercy to them, as they have opportunity and ability; and so “prove the sincerity of their love.”<sup>3</sup> And “God is not unrighteous to forget their work and “labour of love, which they have shewed towards “his name, in that they ministered to his saints:”<sup>4</sup> but as they honoured Christ on earth, he will thus

<sup>1</sup> Matt. xii. 49, 50.      <sup>2</sup> Jam. ii. 22—24.

<sup>3</sup> 2 Cor. viii. 8.      <sup>4</sup> Heb. vi. 9—11.

honour them, before the assembled world. The passage is perfectly conclusive against a dead and solitary faith, and every antinomian perversion of evangelical doctrines. But surely it does not prove, 'that works are clearly the hinge on which our justification and salvation turn;' or that 'works are the turning point in the matter of salvation.' Where is such language any where to be found in Scripture, or in our articles? "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."<sup>1</sup> Indeed few persons, on reading the former part of this chapter of the Refutation, in which so many things are stated very differently, concerning justification and salvation;<sup>2</sup> would have expected such propositions as these towards the close of it. The necessity of good works is entirely as much established, by stating them, to be the distinguishing proof of a living faith, "by which it may be as evidently known, as a tree discerned by the fruit:" as by making them 'the grand hinge on which our justification and salvation turn;' 'the turning point in the matter of salvation;' in diametrical opposition to the words of those articles which we all subscribe!

P. clxxxi. l. 23. '*This author, &c.*' The dis-

<sup>1</sup> Eph. ii. 8—10.    <sup>2</sup> P. 100—102. 103—105. 111—114. True Churchman, p. 293.

<sup>3</sup> 'This author confounds justification and salvation throughout his work, which I have proved not to be synonymous terms, either in the apostolical epistles when applied to christians, or

inction between justification and final salvation, is every where implied in Mr. Overton's work, when good works are insisted on, as necessary to be performed by justified persons; even though it be not formally made. As the words 'conditions required to be performed on our part, in order to obtain pardon and acceptance with God,' are not found in Scripture, or in our authorized books; a writer may omit them, without being chargeable with mistatements and misrepresentations. His Lordship calls *faith*, on our part, the condition of acceptance, and distinguishes it, from the meritorious cause of justification; Mr. Overton connects faith and justification together by various other expressions: but he still distinguishes faith, from the meritorious cause of justification, even the righteousness and atonement of Christ. Repentance he would class with "the things which accompany salvation;" and good works he would call the fruits or evidences of living faith; still, however, insisting upon the necessity of them; and clearly enough distinguishing them from the meritorious cause of our acceptance.

P. clxxxii. l. 13. '*But, &c.*' The language of

in the public formularies of our church; and that he is guilty of a variety of mistatements and misrepresentations, by not distinguishing between the meritorious cause of our salvation, and the conditions required to be performed on our part 'in order to obtain pardon and acceptance with God.' These conditions may be indispensable, and yet utterly destitute of merit; giving no claim from their own nature to the inestimable blessing of eternal happiness, but deriving all their efficacy and value from the merciful appointment of God, through the merits of Christ.

'But Calvinistic ministers, with all their zeal to support the

Scripture fully warrants all our zeal for 'salvation by 'grace through faith' alone ;<sup>1</sup> if we do but carefully shew the nature and fruits of saving faith as distinguished from dead faith ; for all good works spring from faith. If assigning to good works precisely the same place, which the scriptures and our articles do, be *depreciating* them, we depreciate them, and not otherwise. But if any Calvinists exclude them from their system, or do not allow them their due importance ; or if they speak of them in language really depreciating, (for this is sometimes done,) the blame rests with the offending individuals : for this is no part of our system. Whether our language on the subject be inconsistent or not, others will judge. But though we hold good works essentially necessary to salvation, when time is given for performing them : we cannot allow them to be properly a condition of salvation ; and must think ourselves fully authorized to avoid this unscriptural expression. We evidently adhere to the language of Scripture, and

' doctrine of salvation through faith alone, and all their anxiety to depreciate the importance of moral virtue, cannot avoid the inconsistency of allowing that ' good works will in any sense be rewarded ; that they are acceptable to God in Christ ; absolutely requisite in order to our meetness for God's service and heaven, and that they will ' fix the degrees of our blessedness in eternity ; ' although they will not acknowledge good works to be a condition of salvation. If good works be not a condition of salvation, salvation may be attained without them ; but it is acknowledged that a man cannot be meet for heaven without good works ; therefore a man may attain salvation without being meet for heaven.'

<sup>1</sup> Mark xvi. 16. John iii. 14—16. v. 24. Acts xvi. 31—36. Rom. i. 16, 17. Eph. iii. 8.

to that of our authorized books, from which our opponents undeniably deviate. "Being created in "Christ Jesus unto good works;" we consider the inclination and ability to love and perform good works, as an essential part of our salvation; we would therefore give thanks "to the Father, who "hath made us meet to be partakers of the inheritance of the saints in light;" and we would reflect with lively gratitude on his love, who "gave himself "for us, to redeem us from all iniquity, and to "purify us unto himself a peculiar people zealous "of good works."<sup>1</sup>—Health is essential to our enjoyment of life, so that without it we can enjoy nothing:—we thank God for giving us health; but it would be absurd to call health a condition of our enjoyment.

P. clxxxiii. l. 2. 'If, &c.'<sup>2</sup> They, who consider these distinctions, as a mere "strife of words," may disregard them; but *we think them* essential to the doctrine of Christianity: and though most of us, contented with using the language of Scripture, and of the reformers of our church, on these subjects; "if we might do it without offence," are little disposed to enter into disputes with those, who adopt another phraseology: yet, when our whole system is directly assaulted; we must either stand forth, and shew what we do, and what we do not maintain, and explain our views, and assign our reasons for our

<sup>1</sup> Col. i. 12. Tit. ii. 14.

<sup>2</sup> If the endeavour to maintain such a distinction as this does "not deserve the name of direct absurdity and contradiction, "surely it is at least "a strife of words," "a perverse disputing," "which minister questions, rather than godly edifying."

conduct; or we must tacitly plead guilty to all the charges brought against us, and give up those truths, which we value more than life, as indefensible. But whether they, who retain, or they, who depart from, the language of Scripture, and of our articles and homilies, most resemble the ‘philosophizing ‘Greeks in the days of the apostles;’ and are justly exposed to the censure which they pronounced upon them;¹ must be left to the judgment of the publick. And let the quotations made from the works of the reformers, and from the homilies, determine whether the language above objected to, or that which states, that good works are essential as the evidences of true faith, and for many other important purposes, but not the condition of our salvation, be the most proper to find the way ‘into protestant ‘pulpits.’ Of this there can be no doubt, to those who are acquainted with the history of the times, between Edward the Sixth and James the First; that the propositions before animadverted on, could never have been brought forward, in a protestant pulpit, without being *protested* against as direct popery, in the grand article of a standing or falling church.— ‘As for such as hold, with the church of Rome, ‘that we cannot be saved by Christ alone without ‘works, they do not only, by a circle of consequence, but directly, deny the doctrine of faith; ‘they hold it not, no not so much as by a single ‘thread.’— ‘We never meant to exclude either hope ‘or charity, from being always joined, as inseparable ‘mates of faith, in the man, who is justified; or,

¹ 1 Tim. i. 4. vi. 4, 5. 20, 21.



‘works from being added, as necessary duties, required at the hands of every justified man: but to shew, that faith is the only hand, which putteth on Christ for justification; and Christ the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works; preserveth us blameless in the sight of God; before whom otherwise, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing, that is not perfect can enter.’<sup>1</sup> In this passage, the judicious Hooker is expressly vindicating the doctrine of justification, held by Protestants, against the objections of Papists; yet now his views, and distinctions on the subject, ought never to find their way into the pulpits of a Protestant church! We hold no other doctrine as to justification than what he held, and we make no other distinctions, but those which he made. If we do, let it be clearly shewn.<sup>2</sup>

<sup>1</sup> Hooker.

<sup>2</sup> The words, ‘Works are clearly made the grand hinge, on which our justification and salvation turn;’ are in fact, as I have since discovered, Mr. Overton’s, as comprising the substance of Mr. Daubeny’s doctrine, in this respect: but the manner, in which his Lordship has introduced them, not as an unfair inference from Mr. Daubeny’s words; but as a proposition, which ought not to be denied, amounts, as it appears to me, to an adoption of them; and this does not alter the argument.

END OF VOL. I.









